

SIVA-SUMHITA

TRANSLATED

BY

U. N. ROY

CALCUTTA
THACKER, SPINK & CO
1910

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AUTHOR'S PREFACE.

The Yoga-system is the wonder of the world. Educated men in Europe, as well as in America, are gradually comprehending its truth, but unfortunately the Yoga-system, which was originated in our country, is not yet attracting half as much attention as it is in Europe and America. For the purpose of this system being more widely known, I have endeavoured to translate the Siva-Sumhita literally. I really do not know myself how far I have succeeded in my endeavour. This is my first attempt, so I shall be obliged if anyone points out any mistake that I may have committed. I have numbered the translated stanzas, as in the original. In conclusion, I add that it is almost impossible to keep to the original, as well as have a good style of English. My aim has been all along to keep the meaning intact.

DEDICATED TO
HONOURABLE MAHARAJA SIR P. TAGORE.

CHAPTER I.

1. The only great and omniscient God is ever True and Present, except the Almighty nothing is True. The different versions which exist in this world are nothing more than the different sentiments of our minds, caused by the phenomenal emanation and illusion. When the passions and feelings are brought completely under control, then alone, can we attain knowledge of the great Creator. Little knowledge misleads us, but when we attain a higher and a spiritual knowledge, it furthers our steps towards the great soul.

2 & 3. Setting aside the fallacious arguments brought forward by the so-called learned, against the existence of God, which is the cause of leading many a pious man, who is endeavouring to attain salvation, into illusion. For them only the gracious Mahadev advises the following Yoga-system, personally, to save them from the miseries of this world.

4 to 7. Some praise Truth and Truthfulness, some advocate leading a holy life and prayer, others advise forgiveness, some extol

peace and religiousness, some uphold charity and honouring the dead, some praise stoic apathy, and again another sect prefers the performance of Vedic Rituals and Pilgrimage. In fact, every sect has a different version of attaining salvation.

8 & 9. Those who commence to argue, on the different paths to salvation, could attain freedom from sin, but invariably entangle themselves into illusions, thus the merits of their good deeds and degradatory bad deeds, cause their souls to incarnate many a time, for the actions thus committed in this world. Though their souls incarnate several hundreds of times, yet they cannot attain perfect salvation.

10. On the other hand, many clever philosophers and wise men think, that our soul is Eternal, many in number and existent in every being.

11. Again, according to the opinions of materialists, who deny the existence of anything which neither can be seen nor felt except by our material organs, therefore they deny the existence of Heaven, etc., as they are beyond visibility.

12. Some philosophers think that this world of ours is nothing but an everlasting flow

of knowledge. Atheistic Buddhists think that, there is neither God nor a world. Again, another sect of the Buddhists think that though there is no God, yet there exists a world which is empty ; some again say, that though there is a God, there is no world. According to the disciples of Sankhya, this world of ours is a phenomenon of nature, which again is composed of males and females, they believe in one female and many males.

13 & 14. Among those philosophers, some believe in the existence of God, others do not, so they cannot arrive at any one definite conclusion, hence they form an opinion, in consistence with their various arguments, therefore the opinion of each differs from that of the other and they deviate from the path of salvation. So, according to their own knowledge and power of conception, they preach the existence or non-existence of God.

15. The above-mentioned philosophers have preached different opinions in their own respective philosophies. Their respective versions are the causes of misleading men from salvation.

16. The above-mentioned philosophers by following their different opinions, deviate from

the path of salvation, so their souls constantly incarnate. I do not see any way of saving them from incarnating.

17. After a good deal of controversy and reading the works of different philosophers, I have come to the conclusion that the Yoga-system is the best.

18. When by knowing this Yoga-system, one can comprehend everything, then what is the good of reading other philosophical works?

19. The Yoga-system which I am going to disclose ought to be practised very privately; it can only be revealed to those great men who are believers in this system.

20. The Vedas are divided into two parts, *viz.* :—(1) Ceremonial and (2) Philosophical. Again the Philosophical portion into two parts, *viz.* :—(1) False knowledge and (2) True knowledge, which leads to salvation.

21. The Ceremonial portion is divided into two parts, *viz.* :—(1) Improper Ceremonies and (2) Proper Ceremonies.

22. By the performance of Improper Ceremonies one acquires Sin, and, by the Proper Ceremonies, one acquires Virtue.

23. The Proper Ceremonies are divided into three parts, (1) Continual, (2) Occasional and

(3) Beneficial. By the performance of Continual Ceremonies one saves himself from sin, but by the performance of Beneficial and Occasional Ceremonies one acquires Virtue.

24. The fruit of our deeds and actions are two, Heaven and Hell. One can suffer as much pain and enjoy as much pleasure in Heaven as in Hell.

25. One goes to Heaven by doing good and virtuous actions, whereas by committing evil deeds one goes to Hell. This great world of ours is full of work, according to one's deeds, one either enjoys or suffers. There is no exception to this law.

26. All beings enjoy every kind of pleasure in Heaven and they suffer a great deal in Hell.

27. All pious men, to avoid the pain of Hell, do good deeds in this world.

28. After enjoying the fruits of the good deeds and suffering for the bad deeds, their souls again incarnate.

29. Though Heaven is a place of pleasure, yet one has to suffer the pains for seeing the celestial nymphs; therefore, sin is also derived in Heaven.

30. According to the opinion of those philosophers who advocate that this world is a place

of work, divide the worldly actions into two parts, viz. : Good work and Bad work. Men are bonded by good and bad works. The combination of these two works make the soul incarnate.

31. The man who does spiritual and worldly works, for the sake of the work itself only, without caring for the fruit of the same, ought to give up those works which have got a chance of being advantageous (either worldly or spiritual). He also ought to give up the Perpetual and Occasional Ceremonies and try to attain Salvation by the practice of the Yoga-system.

32. That clever Yogi, who has thoroughly understood the Ceremonial portion of the Vedas, ought to give it up, foregoing all deeds which are the causes of virtue and sin and commence the practice of the Yoga-system.

33. By constant introspection and following the higher instincts, a man can save himself from incarnation. He ought to follow the above-mentioned Vedic writs, because it has chalked out the paths of salvation.

34. That power, which is showing us the difference between virtue and sin, is the Soul, and again that Soul is Ego or Self. By Self the whole of this universe is being guided.

35. From Self the whole of the world manifests ; again in turn, the whole of the world is absorbed into Self. What I know about the world is nothing but Self ; that what is not Self, is nothing whatsoever.

36. As the reflected likeness of the Sun is seen in a vessel full of water, so, the Soul, when freed from phenomenal emanation and illusion, can perceive the great Soul. As the innumerable rays are the part and parcel of the one Sun, likewise our individual souls are a part and parcel of the great Soul.

37. As the rays of the Sun, falling on a vessel full of water, reflect its rays, therefore, the more the number of the vessels, the greater the number of the reflected rays.

38. As, when a man dreaming, impersonates several people, so in a conscious state the Soul represents many. Either in a conscious or unconscious state, there is not more than one Soul.

39. As sometimes a man mistakes a rope for a snake, or mother-of-pearl for silver, so the Soul when under illusion mistakes everything.

false mows

40. When we mistake a rope for a snake, and as soon as the mistake is detected, we then really know that it is a rope and not a snake,

so, as soon as our Soul is freed from illusions, then we can see everything in its true light.

41. As soon as we detect the mistake we commit, by thinking the mother-of-pearl for silver, our senses come to ourselves, so, as soon as the Soul is freed from illusions, all the illusions are then absorbed by the Soul.

42. By applying a certain medicated powder on our eye, we mistake a piece of bamboo for a snake, so, when we can really apply the powder of knowledge on the eye of our mind, then alone we can see the world in its true light.

43 & 44. Though we mistake a rope for a snake, it is not really the snake, likewise when our Soul is freed from illusions, then we cannot mistake the real nature of the world. As a man, who is suffering from jaundice, actually sees a white thing yellow, so, as long as our Soul is not freed from illusions, we cannot see the world in its true light.

45. When after the jaundice is cured a man can see everything in its true colours, likewise, when the Soul is freed from illusions, then alone it assumes its proper spheres.

46. As a rope can never be turned into a snake, likewise, the absolute, unstained and

immutable Soul can never adapt itself to the material world.

47. It has been ascertained from the Sastras that everything in this world is mortal and destructible.

48. As the foams are formed on the waves by the force of the wind on the sea, so, as long as the Soul is not freed from illusions and phenomenal emanation, it remains submerged in this illusive world.

49. In true knowledge nothing is identical, but in false knowledge, everything seems to be vague and identical.

50. Past, Present, Future, Material, Immaterial and also this Universe are nothing but the evolution of the great Soul. As a snake is by mistake the alteration of rope, so this Universe in illusion is the alteration of the great Soul.

51. The wonder-working phenomenal emanation, which is being always imagined by men, is nothing but false, so, this world is again an illusion created by phenomenal emanation. How can this illusive world be true ? Can truth arise from fallacy ?

52. This world is produced from illusion and phenomenal emanation, under the circum-

stances it is preferable to forsake this false world and try to conceive the great Soul.

53. The Eternal-space is existing all around and also inside a vessel, so, there is an Eternal-space existing between the Soul and the Creation.

54. Though the false Eternal-space exists, outside and inside the Creation, still it is not united to anything, likewise the Soul though existing inside and outside every Creation, yet it is not attached to anything.

55. The great Soul, which is beyond duality and is omnipresent, is present within and without everything in this Creation.

56. As the Sun or a small lamp is the revealer of itself, likewise the Soul is the revealer of itself ; there is nothing to reveal it, because the Sun is its own revealer, therefore it is self-luminous, likewise as the Soul is its own revealer, so it is self-luminous.

57. When the Soul is not limited by either different clime or conditions, then there is no doubt that it is present in everything.

58. This false material body of ours, in the course of time is destroyed, but the Soul is indestructible and unchangeable. There is no doubt that the Soul is everlasting and indestructible.

59. When nothing is true in this world except the Soul, we can call it as One, Great and Ever-true.

60. When in this illusory world, the end of sorrow is called pleasure, and, as, by the True Knowledge the worldly misery disappears, then there is no doubt, that the Soul when freed from illusion is the great source of pleasure.

61. When, by True Knowledge, we can dispel the illusion which is the cause of the existence of this false world, then there is no doubt that the Soul is the source of the True Knowledge and that True Knowledge is everlasting and pure.

62. When this Universe is constantly changing by time, then there is no doubt, that this unimaginable Soul is always unchangeable.

63. When our Soul is neither space, nor air, force, earth nor any material matter, neither is anything everlasting in this world, then there is no doubt, that our Soul is incomparable and perfect.

64. In the course of time, everything which we can feel by our material senses is destroyed, but our incomparable and the only Soul is indestructible.

65. The Yogi who has succeeded in giving up false worldly things and in uniting his own

Soul with the great Soul, there is no doubt that such a Yogi can see everything in its true light.

66. That Yogi, with his laboriously earned concentrated power, forgets this false illusive world and constantly has the pleasure of seeing the great Soul. There is no doubt that he enjoys the greatest bliss that is imaginable.

67. This illusive world, no doubt, is produced from the phenomenal emanation, and, by proper knowledge, this phenomenal emanation is dispelled, also the Yogi can perceive the falsity of this world, as, directly our mistake is annihilated about a rope for a snake we can see the rope in its true light, so, as soon as our Soul is freed from phenomenal emanation, then the false hopes and the pleasures of this world cannot obstruct our advancement.

68A. For a Yogi, everything in this material world is disdainful, because such things are the sources of phenomenal emanation and illusions, therefore, worldly things, such as this material body, money, etc., cannot be a source of pleasure.

68B. The illusive feelings of ours are divided into three parts, Pleasure, Displeasure and Neutrality. There cannot be any divergence from this rule. (As, a young wife is a pleasure to

her husband, a displeasure to her co-wife, and a neutrality to other women.)

69. Pleasure, Displeasure and Neutrality, these three feelings are always present in everybody. Even a son who is born from one's own self, sometimes becomes a cause of the above named three feelings. There is no deviation from this rule.

70. The Yogi, by applying the deductive and the inductive systems of reasonings, perceives that this illusive world of ours is nothing but phenomenal emanation, and seeing that this material world is false, he allows his own Soul to be absorbed by the great Soul.

71. From works this world is produced, and when the Yogi gives up all worldly works by truly realising what the work is, then alone he attains the power to worship the great Soul.

72. The Great Soul willed, and from that will this whole animal-kingdom is produced ; phenomenal emanation is the cause of creation.

73. When force unites with the great Soul, then the power of the great Soul is converted into nature. Some also think that nature is produced from the will of the great Soul, and again from this illusive nature, space is produced.

74. Some falsely think that from space air is produced, from air fire is produced, from fire water is produced, and again from water the earth is produced.

75. Actually from space the air is produced, fire is produced by the combination of air and space, and again water is produced by the combination of fire, space, air, and earth is produced by the combination of space, fire, air and water.

76 & 77. Sound is the sign of space, tremulation and touch are the signs of air, figure is the sign of fire, taste is the sign of water, and smell that of earth. These five elements have the above-named five signs, there is no deviation from this rule. It has been ascertained from the religious codes, that by work, the working power increases.

78 & 79. The wise imagine in the following way, sound is the only sign of space, air has two signs, *viz.*, sound and touch ; fire has three signs, *viz.*, sound, touch and form ; water has four signs, *viz.*, sound, touch, form and taste ; and lastly, the earth has five signs, *viz.*, touch, sound, form, taste and smell.

80 & 81. We can perceive by our eyes, by nose we can smell, and can taste by the tongue,

with the help of the sense of touch we can feel, and by our ears we can hear, i.e., by our five organs we can conceive the five above-mentioned elements. There is no deviation from this law.

82. When we can conceive about the falsity of this world, then we can understand that the whole of this universe is a production from the great omniscient God. If we at all admit the existence of this world, then we must also admit about the existence of the great Creator. There is nothing true except Him.

83. When the time of the great Destruction comes, the Earth will melt and absorb itself into water, and again the water by fire, fire by air, air by space, space by phenomenal emanation, and lastly, this phenomenal emanation by the great Soul.

84. This phenomenal emanation has three qualities, *viz.* :—Entity, Strandness of Activity and Ignorance, and again this is analogous to Idiocy, Affliction, and Troublesomeness. The phenomenal emanation has two faculties, *viz.* :—Distraction and Concealment.

85. This phenomenal emanation by its concealing power hides from our mind the great unchangeable Creator, and again by its distractive power, shows the great Creator as Material World.

86. When there is prominence of ignorance in the phenomenal emanation, then we term the great God as Durga (or the Expeller of Sorrow) and from the knowledge thus derived from ignorance we term the great God as Rudra (or the Destroyer).

87. Again when there is prominence of Entity in the phenomenal emanation, then we term the great God as Lakshmi (or the Giver of Wealth), and from the knowledge thus derived from Entity we term the great God as Vishnu (or the Preserver).

88. Again when there is prominence of Strandness of Activity in the phenomenal emanation, then we term the great God as Swareswati (or the Giver of Knowledge), from the knowledge thus derived from strandness of activity, we term the great God Brahma (or the Creator).

89. Though we term the great God by different names, according to our different mental qualities, yet he is one and the same. Our material body is nothing but an illusion, therefore it is false.

90. Imaginers of this material world are guided only by false imaginations and being thus guided, the reality turns into falsity.

91. Everything in this universe is apparent, as, to be acquainted with, to be cognised

of and to be acquired. In fact, nothing in this universe has any existence, except the great Soul which is everlasting, and everlastingly luminous.

92. Everything in this universe is nothing but analogous to the great Soul, and is evident being analogous to the great Soul. The difference of things we thus perceive from the great Soul is nothing but false.

93. The only omnipresent, delightful, all-pervading, imperishable great Soul is true. The presence of other things except the great Soul is false. He who acquires the above-mentioned knowledge by the blessing of the Almighty is saved from the pains of incarnation.

94. After proper attribution, when we can conceive the difference of the real meaning between the words तत् (great Soul) and सर्व (Yourself), then alone the material world vanishes from us, we can also then understand, that nothing is true except the great omnipresent God, none but a Yogi can understand the above-mentioned facts.

95. From the father's generative power (which is produced from food, etc.), this material body of ours comes into existence, for enjoyment, or suffering, according to our former deeds. This material body of ours is apparently beauti-

ful, but it is a great source of pain, because we get this body only to suffer or enjoy, according to our former deeds.

96. This material body of ours, which is composed of flesh, bones, nerves, etc., though apparently a place of enjoyment, still is a great source of sorrow.

97. This material body which is composed of five elements created by the great Creator, represents the world. It is only created, either to enjoy or suffer according to our former deeds.

98. The semen is the male power, and the menstrual flux is the female power. After the combination of the male and the female powers, the Soul enters the material body thus produced and becomes the source of everything to the said material body.

99. Every material thing in this world is composed of atoms and everything has a life present in it.

100. An animal body is produced from five elements and every material thing is produced from the self.

101. The Soul is not inanimate, but being present in all created beings, and inanimate things, is enjoying, as an animal, all material things. The animal kingdom produced from

the material things is suffering or enjoying according to their former actions.

102. In this world sorrow or enjoyment is caused by our former actions. After the end of the period, thus chalked out for sorrow or enjoyment, the individual Soul is absorbed by the great Soul. In fact, we cannot attain salvation till we come to the end of the different incarnations thus marked out.

CHAPTER II.

1 & 2. The world, with its seven divisions ; the holy mountains of the polar regions ; rivers, the seven seas, the mountains, cities, the eleven different forms of the God Siva, the holy fish, all the sages, the stars, the planets, the holy places, all the places consecrated to the worship of the Goddess Parvati, and, also the different deities of all the different places consecrated to the worship of the Goddess Parvati, are represented in the human body.

3. Specially the Sun and the Moon, the destroyers of the Universe, are present, space, air, fire, heat, water and earth are also represented in the human body.

4. In fact, as in whatever shape whatever things are present in this Universe, in the same way, everything is represented in the human body, being supported by the spinal column, and each is doing its respective work.

5. He who knows the above-mentioned fact, there is no doubt, he is a Yogi.

6 & 7. Everything in this world is represented in the human body, which again is itself

like a world, in their respective places. Above the spinal column the Moon with its sixteen digits is situated, it is always throwing its nectar in a downward direction. That distilled nectar, being divided into two parts, enters minutely into our two arteries.

8. Thus one part of the divided nectar, which enters our body, for the nourishment of the same, enters into the artery called *Irrah*, which represents the River Ganges and converts itself into water. There is no doubt that it is nourishing our body.

9. This nectarial beam of the Moon flows through our left side, as the artery *Irrah* is situated in our left side. The second part of the nectarial Moon-beam is perfectly white in colour, like pure milk and it is a producer of pleasure. This nectar, for the purpose of creation, enters into the vertebral column through the artery *Susamna*.

10 & 11. The Sun is situated in the vertebral column with its twelve digits. It being an upward thrower of its rays, penetrates our right side, i.e., flows through the artery called *Pingala*. It destroys the nectarial beam of the Moon with our bodily elements and again being guided by the air, it flows through our whole system.

12. In fact, the wandering Sun is identical to the Sun which is present in the vertebral column, while in auspicious moment, flowing through our right side, i.e., through the *Pingala* artery, leads us to the path of salvation. Again, during the inauspicious time, it destroys the whole Universe.

13. There are three hundred and fifty thousand arteries in the human body, among them fourteen are important. I am going to describe them.

14 & 15. *Susamna*, *Irrah*, *Pingala*, *Gandhari*, *Hastijeiva*, *Koohoo*, *Swareswati*, *Pusha*, *Sankhyini*, *Poyshini*, *Baruni*, *Alambhusa*, *Bishodori* and *Jasaswini*. Among the above-named important fourteen arteries, *Irrah*, *Pingala* and *Susamna* are the most important.

16. Among the above-named three arteries, *Susamna* is the best and it leads us to the path of mental abstraction, i.e., *Yoga*. All the arteries in the human body are present, only being supported by the *Susamna* artery.

17 & 18. The Moon, the Sun and the arteries *Irrah* (which resembles fire), *Pingala* and *Susamna* are present, being supported by the vertebral column, and, the above-mentioned arteries are existing hanging their heads. Among the three arteries another artery by the name of

Chittra is present exactly in the middle of *Susamna*. In the *Chittra* artery, the heavenly passage is existing in a very minute state. I am very partial to it.

19. The *Chittra* artery, which is situated in the middle of *Susamna*, is illuminated by five different colours and it is very pure. In fact, we can term the middle of *Susamna* as *Chittra*. This artery is the root of our body.

20. The heavenly passage which is existing in the *Chittra*, is like nectar, and a great source of pleasure. As soon as the Yogi attends perfection in its knowledge he is freed from sin.

21. Two finger-breadths below the anus and two finger-breadths below the penis, that is, between the anus and the penis, there exists the *Muladhar Lotus*, which is the source of everything with its four petals, the dimension of which is four finger-breadths.

22. In the middle of that *Lotus* there exists an ever-beautiful triangular orb, it is called the *Fountain*, this is very secret in every code of worship.

23. Again in the middle of this *Fountain* there exists the *Kula-Kundalini*, or the Supreme power, which is as powerful as lightning, wrinkled and crooked in appearance and most

supreme. It exists by obstructing the *Heavenly-passage*.

24. This ever-blissful *Kula-Kundalini* is ever ready for the creation of many things. It is the source of knowledge, is respected by every deity and is also the producer of the power of speech.

25. The artery *Irrah* which is situated in our left side, after embracing and winding up along the *Susamna* artery and by passing through the right side of our nose ends in the *Agyna-Chakkra* (the last circle of the six mystical circles of the body).

26. Likewise the *Pingala* artery, which passes through our right side, after winding up along the *Susamna* artery and passing through our left nose ends in the *Agyna-Chakkra*, which represents the *Tribeni* (the confluence of the sacred streams, Ganges, Jamuna and Swareswati).

27. In the region between the arteries *Pingala* and *Irrah*, the six mystical circles of our body exist, viz.:—*Muladhar*, *Sadhistan*, *Manipur*, *Anahatta*, *Bisudha* and *Agyna* circles, and each one of the following powers is attributed to each of the above-mentioned mystical circles respectively, viz.:—Powers *Dakini* in *Muladhar*, *Rakini* in *Sadhistan*, *Lakini* in *Manipur*, *Kakini* in *Anahatta*, *Sakini* in *Bisudha*

and *Hakini* in *Agyna* circles. The above-mentioned facts are only known to the Yogis.

28. The five spots and the five circles which are situated in the *Susamna* artery, have innumerable names, which are needless to be enumerated here. If any one wishes to know them, it can be known from other books.

29 & 30. All the arteries thus rising from the *Muladhar Lotus* pass through the tongue, the external generative organs, toes, nose, etc., in fact through every part of our body and after performing their respective functions, return to their place of origin.

31. From the above-named arteries all the other arteries branch off, and their united number is three hundred and fifty thousand. They are all situated in our left side.

32. Those arteries are the transitors of feeling all over the body, they are interwoven into one another.

33. The twelve digits of the Sun which exist in our body unite themselves with the blazing digestive fire, this digestive fire exists in our pelvic cavity.

34. This is called *Baisya-nor-agni*, this fire is produced from the Sun, it digests our food and all the metallic substances of our body.

35. This fire is the source of life's longevity, strength and nourishment, it keeps our body in health ; as long as it is in proper condition, no disease can approach us.

36. Every Yogi, according to the advice of his *Guru* (religious preceptor), ought to keep this fire in perfect order.

37. There are many things to be known in this human body, which represents the world. I have only narrated the chief facts. Anyone wishing to know them more minutely can consult the other religious codes.

38. There are innumerable organs in our body which is impossible to describe here.

39. In this complicated human-system, the great Soul is existent, it is again bonded by action and has everlasting desires.

40. Again this Soul, which is bonded by action, being guided by many qualities, is performing different actions and is constantly enjoying or suffering, according to its former deeds.

41. In whatever shape the animal kingdom is visible in this Universe, it is from the result of their former actions in life, and, according to their former deeds, they are continually suffering or enjoying.

42. According to the former actions our passions lead us either to sorrow or enjoyment.

43. The animation which is addicted to virtue, is itself, in this material world, virtuous, and, a source of comfort, again, converting itself into a source of comfort pleases us in life.

44. We cannot enjoy or suffer except for our former actions.

45. The Soul is the same power which causes us pain or sorrow. Nothing is true in this world except the Soul.

46. Things which are given in this world for our enjoyment are produced from animation, which is again hidden by phenomenal emanation.

47. As by mistake we cannot distinguish between snake and rope, so we cannot distinguish between the world and the great Soul, owing to our former misdeeds.

48. This world is the result of our former desires and illusions, when we attain enough knowledge to be able to eradicate the world from our thoughts, then we succeed in attaining salvation.

49. He who can perceive the difference of things in this world and likewise when he attains proper knowledge, he is then freed from illusion, as when one mistakes a rope for a snake, if he carefully tries to detect his mistake and finds it, then the mistake cannot exist, so when a man knows the difference of things in the

world and if he tries a little, he is freed from illusion. I can affirm, that a man without the attribution of distinction, only with reasoning, cannot be freed from illusion.

50. A perceiver's perception, of the attribution of distinction, dispels illusion, as long as the illusive sense, such as the world is true, etc., exists, so long we cannot attain the attribution of distinction, neither does the illusion vanish. When a man mistakes a rope for a snake, then if he really thinks it to be a snake and if he does not desire to know the real fact, his illusion cannot then be dispelled.

51. However, by the proper attribution of distinction only the illusion is dispelled. In no way can the illusion be dispelled without the attribution of distinction. When one mistakes mother-of-pearl for silver, can the illusion be dispelled without the attribution of distinction ?

52. As long as we do not attain the true knowledge by knowing the great Soul, so long the illusion exists, therefore we perceive all the elements.

53. When a being's body thus derived from the former actions leads to the path of salvation, then it can certainly be ascertained, that this material body is worth having, but when it leads otherwise it ought to be condemned.

54. As long as we are under the control of desire, so long the illusion exists.

55. When the Yogi is willing to be saved from sin, he must perform his duties, prescribed for the sect to which he belongs, without caring for the fruit.

56. Every man is a lover of wealth and is willing to enjoy property. They thus being willing to enjoy the fruits of their own deeds, fall off from the path of salvation, and are constantly devoted to sinful actions.

57. That Yogi who constantly perceives the great Soul, cannot think worldly things to be true. In my opinion, in that stage, if one gives up the world, there is no sin committed (a man who has attained proper knowledge can give up the world without committing any sin, but a worldly man, who has not attained the proper knowledge, if he gives up the world, he commits a great sin, he ought to perform work for which he is destined without caring for the fruit of his deeds).

58. When one attains proper knowledge then the bodily passions vanish, otherwise they cannot vanish. In fact, when one feels the want of a real nature of a thing then the essence of the Soul manifests only.

CHAPTER III.

1. In the heart of a being, there exists a beautiful Lotus, which is ornamented with divine discriminative marks and has twelve petals, and each petal is represented by one alphabet from କ୍ଷ to ଶ.

2. Inside the petals of the said Lotus, there exists the Eternal Breath of Life, which is embraced with work and full of former desires.

3. According to its different actions the said Breath of Life has been termed by various names. There is no need of mentioning them all.

4. In the Breath of Life, the following ten are the chief, *viz.*—*Pran*, *Apan*, *Shaman*, *Udan*, *Byann*, *Naag*, *Kurma*, *Krikar*, *Deb-dutta* and *Dhananjoy*.

5. The above-mentioned ten Breaths of Life, by performing their own respective functions are making our material body fit for work.

6. Among the ten Breaths of Life, *Pran*, *Apan*, *Shaman*, *Udan* and *Byann* are the chief, and of these five *Pran* and *Apan* are the most important, because these two perform the best and most work in our body.

7. *Pran* is existent in the heart, *Apan* in the Anus, *Shaman* in the navel region, *Udan* in the throat and *Byann* all over the body. Each is doing its own respective function.

8. Again, the other Breaths of Life, viz.:—*Naag*, etc., are performing the following functions: *Naag* is the cause of eructations, *Kurma* that of expansion and contraction, *Krikar* that of thirst and hunger, *Deb-dutta* yawning, and lastly, *Dhananjoy* is the cause of hiccough.

9. He who, by the above-mentioned process comes to learn that this body of ours is like a miniature Universe, is saved from sin.

10. Now I am going to describe the shortest way to attain perfection in the Yoga-system. By attaining this knowledge, the devotee saves himself from any pain during the practice of this system.

11. This Yoga-system, when learnt from the Guru, becomes powerful, i.e., attains perfection, otherwise, if practised without the help of a Guru, it becomes tedious and fruitless, therefore it is no good.

12. One being desirous, and after pleasing the Guru, and by practising the Yoga-system according to his advice only, attains the result quickly.

13. The religious preceptor is like our father and mother, also he is like a deity, therefore the Yogi with his whole heart must pay his homage to the religious preceptor.

14. If the religious preceptor is pleased, then one can attain good result, without once paying his homage to the religious preceptor, good result cannot be attained.

15. After circumambulating the sacred religious preceptor thrice, the devotee must touch his feet, after touching his feet, he must circumambulate and show his obeisance, by falling flat at his feet.

16. Among the self-conscious and stoical, those who are most devoted, alone can attain perfection in the Yoga-system. So being desirous and devoted one ought to practise Yoga.

17 & 18. One who is fond of this world, an unbeliever, devoid of devotion to the religious preceptor, lives always among many men, speaks harshly and falsely, cannot attain perfection in the Yoga-system.

19 & 20. When one can believe with a true belief, then alone he can attain perfection, therefore to attain perfection one must be a true believer, have implicit faith, reverence for the Guru, be equable, stoical, and sparing

in diet. For the perfection of this Yoga-system there is no other obstacle.

21. The first step, a man who is desirous of learning the Yoga-system, ought to take, is to go to a Guru, who is well versed in the system, then according to his advice and by putting implicit faith in it, must commence to practise the Yoga-system, thus prescribed by the Guru.

22. During the time of the practice of the Yoga-system, the practitioner, first of all, ought to fix upon a beautiful and auspicious place, and, according to the Guru's direction, sit in the *Padma Asan* upon a mat and commence the practice of the control of the breath.

23. After thus sitting, the body must be kept erect, the hands folded earnestly, one must make obeisance to the four preceptors situated in the left ear, to the God *Ganes*, to the holy places situated in the right ear, and lastly, to the tutelary deity situated in the forehead.

24. After that, one must close his right nostril with the right-hand thumb, and then draw in the breath quickly by the left nostril, after filling the lungs and then according to the advice of the Guru, close both the nostrils, retain the breath, as long as one has the power to do so.

25 & 26. After this, by closing the left nostril by the ring-finger and the little finger, exhale the air, slowly, likewise, by drawing in the breath through the right nostril, and after retaining it as long as possible, exhale it in the above-mentioned manner through the left nostril. On no account should one exhale the air quickly. According to the Yoga-system, there are twenty different methods of *Pranayama*.

27. Every day either in summer or in winter, shaking off remissness one ought to practise the twenty different kinds of *Pranayama*, once in the morning, once at noon, once in the evening and once at midnight.

28. If one practises this without remissness continually for three months, there is no doubt that the tubular organs become purified.

29. When the tubular organs of the Yogi, who is also an observer of the truth, become purified, then his daily sins are destroyed, this stage is called the primary stage.

30. After the tubular organs become purified, I am going to describe the signs which are perceptible on the Yogi's body.

31 & 32. At this stage, the Yogi becomes proportionate in body, odoriferous, beautiful, obtains a perfectly melodious voice, fire is

kindled, becomes fit to enjoy pleasure, becomes happy, strong, pure-hearted and energetic.

33. During the practice of Yoga, the Yogi passes through the following four stages : (1) *Arambha-Abasta* (the primary stage); (2) *Ghata-Abasta* (stage of combination); (3) *Parichaya-Abasta* (stage of complete rest); (4) The *Nispatha-Abasta* (the accomplished stage).

34. In the practice of the Yoga-system, the first stage has already been described, the other three stages will be described later on. In the last three stages, all sorrows are dispelled.

35. That what is injurious during the practice of Yoga, every Yogi ought to give up, by giving them up, the Yogi can save himself from the pains caused by them during the practice.

36, 37 & 38. The Yogi ought to give up the following positively, viz. :—Eating of sour things, constipative things, hot things, salt, mustard oil, travelling long distances, bathing in the early morning, besmearing the body with mustard oil, eating heating things, stealing, jealousy, hatred, envy, excitement, cruelty, starvation, falsehood, deceitfulness, love of the world, killing animals, living with women, enjoyment of fire, talkativeness, distinction between near relatives and outsiders and gluttonness.

39. Now I am going to describe the quickest process of attaining perfection in the Yoga-system. It ought to be kept very secret by the practicer of Yoga. I am confident, that in this manner, the Yogi will be enabled to attain perfection.

40, 41 & 42. The Yogi ought to eat and enjoy the following, *viz.* :—Milk, ghee, sweets, betel-leaves without lime, camphor, things without husk on it, live in an auspicious hermitage, wear fine clothing, hear religious controversies, should keep the body internally and externally clean, *i.e.*, remain in a pure state, be fearless, forgiving, steady, prayerful, ashamed of bad works and company, willing to do good to others, should always pay homage to the Guru and praise the Almighty.

43. When the air flows freely through the right nostril, the Yogi ought to eat ; when it flows freely through the left nostril, he ought to sleep.

44 & 45. The Yogi ought not to practise Yoga immediately after food or during hunger. In the first stage of practice, the Yogi is to take nothing but milk and ghee ; after he becomes more accustomed in the Yoga, there is no necessity of adhering to the rules strictly as in the first stage.

46. During the practice of the Yoga, the Yogi ought to eat several times, but in small quantities. During the first stage, he ought to practise the retention of the breath regularly.

47. If the Yogi practises regularly, then he attains a vast control over his breath and is enabled to retain the breath as long as he wishes.

48. If the Yogi attains perfection in the *Kable-Pranayama* (i.e., after retaining as much air as one wishes, when one can inhale and exhale easily), he attains perfection in everything; as long as one is not perfect in the *Kable-Pranayama* he ought to practise *Purok-Rochok-Shakrita Kumbhak* (i.e., trying to retain air by inhaling and exhaling). When the Yogi attains perfection in the retention of the breath without inhaling or exhaling, nothing is unobtainable to him, during this stage he can travel even in space. In the *Hatta-Yoga*, many different ways of *Kumbhak* are described, among them *Kable-Kumbhak* is the best. In this principal *Kumbhak*, inhaling and exhaling air, which is the very fundament of our life, disappears. When the Yogi succeeds in attaining this stage, his breath of life becomes absorbed into the great Soul, also all the bodily feelings and passions vanish away.

49. During the practice of this *Kumbhak*, at first the body perspires, then the Yogi ought to dry the perspiration, by rubbing it on his body with the palm of his hand, unless the Yogi does this, the elements are not destroyed.

50. After practising this some time the Yogi's body commences to vibrate, again after some time the vibration ceases and the body acquires a peculiar motion, like the leaping of a frog, when the Yogi attains a higher stage, then that peculiar leaping motion ceases and then he is enabled to travel in space.

51. Then, though the Yogi, sitting in the *Padma-Ashan* posture, yet he is able to remain without touching the earth, i.e., sits in space. After the Yogi attains perfection in *Pranayama*, the illusion vanishes.

52. As long as the Yogi does not attain perfection in the *Pranayama*, he must strictly adhere to the rules prescribed in the Yoga-system. After attaining perfection, the Yogi need not follow any rules.

53. When the Yogi attains perfection then the following signs are perceptible, viz. :—
 (1) he sleeps less, (2) has scanty urination, (3) has scanty faeces, (4) becomes free from disease (5) remains at ease, (6) and is able to determine the truth.

54. Also during that time, the Yogi never perspires, neither is there any salivation, nor any production of worms, moreover the phlegm, air and bile do not become contaminated.

55. At that time, the Yogi need not follow any rules as to his diet, because, whether he eats more or less, it cannot trouble him.

56. After that the Yogi, by constant practice, attains power over all lower animals. When the Yogi attains perfection in the *Bhoocheri*-practice (*i.e.*, power over all lower animals) even rapacious animals like the tiger and lion, will fall down dead if he strikes them with his hand.

57. During the practice of Yoga, unavoidable obstacles appear and even by the appearance of the unavoidable obstacles, the Yogi ought not to desist from the practice of the Yoga.

58. During that time to dispel all fear, the Yogi ought to bring his bodily passions under complete control and living in a forest ought to mutter the particular name of the deity, imparted to him by his Guru.

59. The magnitude of the *Pranayama* is like this, by its practice the clever Yogi can free himself, either from virtue or sin, acquired in the former incarnation, or during the present life.

60. The intellectual Yogi, by practising the sixteen different forms of *Pranayama*, can free himself from the consequences of the former deeds.

61. At first the Yogi ought to destroy his sins, by the practice of *Pranayama*, and thus when he is freed from sin, he ought to destroy his virtues also.

62. After the Yogi attains perfection in the Yoga-system, then by the practice of *Pranayama*, he can attain the esoteric-subtile state, and can free himself from sin or virtue and also can travel anywhere in the Universe.

63. By constant practice, the Yogi attains the following three successive states, viz.:—*Ghatta-Abasta* (stage of combination); *Parichya-Abasta* (stage of rest), *Nispatti-Abasta* (accomplished stage). There is no doubt that at that stage, the Yogi can perform whatever he likes.

64 & 65. During the above-mentioned three stages, the Yogi attains perfect control over the power of speech, as well as the passions, becomes clairvoyant and clair-audient, he attains the power of transmitting his soul to another being's body at his will, can convert anything into gold by applying his urine, make his own or any other body invisible, can travel in space, he attains these super-human powers.

66. When the Yogi attains perfection in the *Ghatta-Abasta*, he attains such power that nothing is unobtainable to him in this world.

67. When the Yogi can combine his own vitality with that wind which passes through the anus, sound, semen, and the sentient soul, with the great Soul, that stage is called the *Ghatta-Abasta*.

68. When the Yogi can completely retain the breath for about three hours, then he can only combine his soul with the great Soul. During that stage, even for a moment the worldly thoughts do not cross his mind.

69. When the Yogi practises *Pratyahar* or the complete indifference to worldly matters, then he ought to feel the existence of the great Soul in whatever he sees or feels. At that stage the passions become completely passive.

70. When the Yogi succeeds in retaining the breath for about three hours, during that stage only, he ought to practise *Pranayama* once daily.

71. When the Yogi can completely retain the breath for about three and one-fourth hours, then he can stay by supporting himself with one finger only and also can travel about in space like cotton-wool.

72. After the Yogi attains perfection in the *Ghatta-Abasta*, then he arrives at the *Parichaya-Abasta*, in this stage the breath of life leaves the sun and the moon (which are situated in our body) and remains perfectly still between the *Irrah* and the *Pingala*-arteries.

73. When the breath of life attains the above-mentioned stage, it is called the *Parichita-Bayu*, this *Parichita-Bayu* passes through the heavenly passage which exists in the *Susam-na-artery* and after performing its daily vibrations and passing through the entire esoteric divisions, goes to that part of the head from which one gains the knowledge of the great Soul.

74. When the Yogi, by the practice of *Pranayama*, attains perfection in the *Parichaya-Abasta*, then he can see through the worthlessness of Entity, strandness of activity and ignorance, which tie us to this world.

75. At that time by the constant repetition of 'Onkar' the Yogi destroys the Entity, the strandness and ignorance. One cannot attain perfect salvation, unless he incarnates many a time, for his former deeds, so the Yogi to attain complete salvation assumes different forms at his will, so that he may not have to incarnate for his former deeds, i.e., in natural course the different incarnations, he would have had to pass through

to attain salvation, willingly he transforms himself into those bodies by the power of Yoga and saves himself from further incarnation and thereby attains perfect salvation.

76. The great Yogi, who has attained perfection in the *Parichaya-Abasta*, assumes five different forms coinciding with the five elements. Thus by the assumption of the five different forms, he attains complete power over the five elements and no element can obstruct him, i.e., he can travel about at his will, either in space or in air, or in the sea or inside the earth.

77 & 78. The Yogi can conquer the earth when he can introduce his breath of life and mind into *Muladhar* (i.e., one of the six mystical circles of the body existing between the organ of generation and the anus) and retain them there for two hours, he can also conquer water when he can introduce the mind and the breath of life into *Sadhistan* (another of the six mystical circles in the body) and retain them for two hours, likewise he can conquer fire when he can introduce and retain the breath of life and mind into *Manipur* (another of the six mystical circles of the body) for two hours, also he can conquer the air by introducing and retaining the breath of life and mind into the *Anahata-Chakrā* (another of the six mystical circles of the body)

for two hours and he can conquer space when he can introduce the breath of life and mind into the *Bisudha-Chakkra* (*i.e.*, another of the six mystical circles) and retain them for two hours. Thus when he can attain a complete knowledge in the five elements, the elements cannot deter him.

79. Thus the great Yogi, who attains a complete knowledge of the elements, cannot be destroyed though hundreds of *Bramhas* may die.

80. After the Yogi attains perfection in the *Parichaya-Abasta*, he arrives at the *Nispatti*-stage, at this stage he frees himself from all the works and the everlasting illusion and enjoys constantly the bliss of meeting the great Soul.

81, 82 & 83. The Yogi, at that time attains perfect peace, passiveness and freedom from illusions, he becomes contemplative, attains a perfect restraint of the senses in confining the mind to the contemplation of God. Then his all powerful breath of life assuming the bodily working powers and consciousness and passing through all the six mystical circles of the body, has itself absorbed into the *Fountain of true knowledge*. During this stage the bodily vibrations and senses vanish altogether and only the great consciousness which becomes detached from sensual object and feeling, and, in which there

remains no distinction of recognition between the subject and object, exists.

84. Now I am going to describe about those *Pranayamas*, which dispel sorrow from the mind of the Yogi. By the practice of this Yoga, the Yogi frees himself from all the bodily diseases.

85. That clever Yogi, who by keeping his tongue fixed on the palate breathes the air, can never suffer from any bodily disease.

86. That Yogi, who is able to combine the breath of life with that of the wind, which passes through the anus, then there is no doubt that he is happy, and if he breathes the pure air, by fixing the tongue on the palate, through the mouth, frees himself from all disease.

87. That clever Yogi, who daily breathes pure air, saturated by water-vapour, in the above-mentioned way, then he can free himself from weariness and fever.

88. That Yogi, who by fixing his tongue on the palate, drinks the nectar, from the moon situated in the forehead, there is no doubt he can free himself from death, by practising it only a month.

89. That Yogi, who by keeping the tongue fixed in such a manner that it neither touches the palate, nor the bottom of the mouth, nor the teeth and pressing firmly together the jaws

and after praying to the goddess *Kulla-Kundalini* breathes regularly fresh air can attain poetic genius, by practising this only for six months.

90. If a Yogi is attacked with phthisis and if he thinks that the disease is absorbed by the *Kulla-Kundalini* and breathes fresh air, by fixing his tongue on the palate, through the mouth, then he can free himself from the said disease.

91. That clever Yogi, who is constantly breathing fresh air by fixing his tongue on the palate, through the mouth, becomes clairvoyant, clair-audient and acquires the power of becoming invisible.

92. That clever Yogi, who after doubling his tongue towards the palate, and by firmly fixing the jaws breathes slowly, can conquer death.

93. That Yogi, who practises in the above-mentioned way positively frees himself from all diseases.

94. That Yogi, who constantly practises *Pranayama* for a year attains the power of the God Siva, conquers the five elements and acquires the eight great powers, such as the power to become invisible, levity, etc.

95. If the Yogi practises even for a short time daily to draw in the breath by fixing his tongue on the palate, there is no doubt that

he frees himself from diseases, old age and death.

96. That Yogi, who by doubling his tongue into his throat, succeeds in retaining the breath of life, there is no doubt that he frees himself from death.

97. In that state his body becomes exceedingly beautiful and frees himself from hunger, thirst, sleep and fainting.

98 & 99. By this practice the Yogi can travel anywhere at his will, attains perfect freedom from danger, enjoys the company of gods, is never troubled by any actions derived from bad or good deeds, and never becomes entangled to this illusive world.

100 & 101. In my other religious codes I have described the eighty-four different postures which are prevalent for the practice of the Yoga-system. Among the eighty-four different postures the principal ones are four in number, viz. :—*Sidhashan, Padmasan, Ugrasan* and *Sastikashan*. I am going to describe them later on.

102, 103 & 104. The Yogi with great care must press the heel of his left foot against the region between the anus and the generative organs, i.e., against the *Fountain of Knowledge*, situated in that region and also by pressing

and after praying to the goddess *Kulla-Kundalini* breathes regularly fresh air can attain poetic genius, by practising this only for six months.

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102, 103 & 104. The Yogi with great care must press the heel of his left foot against the region between the anus and the generative organs, i.e., against the *Fountain of Knowledge*, situated in that region and also by pressing

the heel of the right foot against the testicles, also by keeping the passions completely under control and by fixing his gaze between the eyebrows, without having his mind perturbed, must take the seat in a quiet place, must keep his body perfectly erect. This posture is called *Sidhasan*. Many a Yogi has attained salvation through this posture. If the Yogi sits in the *Sidhasan* posture and practises Yoga, he attains salvation quickly.

105. Those who practise the control of breath, for them the *Sidhasan* is the best. By practising Yoga, in this posture, the Yogi frees himself from illusions and attains salvation.

106. There is no posture in this world worth knowing better than the *Sidhasan*, as soon as the Yogi sits in this posture he is freed from the miseries of this world.

107, 108 & 109. According to the advice of the Guru, the Yogi is to place the sole of the left foot upwards, on the right thigh and similarly of the right foot on the left thigh, then placing each hand on either thigh with palm upwards, presses the tongue against the teeth, at the same time fixing his gaze on the tip of his nose, has to upheave the chest, and by placing the chin against the chest must fill the lungs by drawing in the breath slowly and must retain

the breath as long as he easily can, then exhale it quickly.

110. This posture is known to the Yogis as the *Padmasan*; by the practice of this, diseases are dispelled from the body. The *Padmasan* is very difficult, and is unattainable by ordinary men, only the clever can receive this from the Guru.

111. By the practice of Yoga in the *Padmasan* posture, the breath of life flows easily and properly through the *Susamna*-artery.

112. The Yogi, after sitting in the *Padmasan* posture, when he succeeds in making the breath of life go downwards and the air which passes through the anus in an upward direction, and in making the two aforesaid airs meet the air called *Saman* which exists in the navel region, and practises Yoga, then there is no doubt that he can attain perfect freedom from all illusions.

113 & 114. The Yogi being easy, draws in the two legs in such a way that they don't touch each other, and by placing the four fingers of the left-hand under the sole of the left foot, catches the toes firmly, and similarly the four fingers of the right-hand under the right foot, catches the toes firmly and places the head between the thighs by keeping the body perfectly straight, without curving the vertebral column.

This posture is called the *Ugrasan*. In the opinions of many this posture is termed *Pashchimatasan*. By its practice the bodily fires are kindled and it dispels all exhaustion.

115. That clever Yogi, who resumes this posture, makes his breath of life flow through *Susamna*.

116. That Yogi who practises this posture daily, attains salvation.

117. The Yogi ought to keep this posture very secret ; he must not teach this to anyone and everyone, because this is the easiest way to attain perfection in the control of breath ; it also dispels sorrow.

118. When the Yogi places his right foot within the left thigh and the left foot within the right thigh and sits erect easily, this posture is called the *Sastikasan*.

119. That clever Yogi, who after sitting in the above-named posture and commences the practice of the control of breath, according to the advice of his Guru, is never troubled by bodily diseases. He also can attain perfect control of the breath.

120. Another name of this posture is *Sukhasan* ; by its practice all the sorrows are dispelled, also the body and soul assume their proper conditions ; the Yogi ought to keep this very secret.

CHAPTER IV.

1. Now I am going to describe the manner in which the *Kula-Kundalini*, or the *Fountain of Knowledge*, is awakened. First of all by inhaling the fresh air and by fixing the mind on the *Muladhar-Chaktra*, the Yogi should commence the practice of Yoga.

2 to 5. This *Fountain of Knowledge* is sometimes called "shrine." The *Kandarpa-Bayu* exists there, it is red in colour and in splendour like millions of Suns put together, at the same time as mild as the rays of the Moon. In the uppermost region of the *Kandarpa-Bayu*, there exists in a very minute state, the all-beautiful *Kula-Kundalini*. The Yogi must contemplate in the following way. That the Soul is entirely enveloped by the *Kula-Kundalini*. Again, it being combined with the mind, Soul and the Breath of Life, in turn penetrating, through the *Bramha-joint*, *Bishnu-joint* and *Rudra-joint*, goes to the Heavenly-passage, which exists in the *Susamna-artery*. When it arrives at the *Shahasrar-Bishorgo-sthan* (the region

where the Moon with its sixteen digits exists and is incessantly throwing out its nectar), then, it continually drinks the nectar; this nectar is very pleasing, brownish in colour and exceedingly powerful. After drinking this nectar, the *Kula-Kundalini* returns to its place of origin, the *Muladhar*.

6. Again with the inhalation of the air, it arrives at the *Bishorga-sthan*. In my other religious codes, I have described the *Kula-Kundalini* as dearer to me than life.

7. When the *Kula-Kundalini* arrives at the *Bishorga-sthan*, the six gods, each of whom exists in each of the following six mystical circles, viz. :—*Bramha* in *Muladhar*, *Bishnu* in *Sadhistan*, *Rudra* in *Manipur*, *Narayan* in *Anahata-Chakkra*, *Sadashib* in *Bishudha-Chakkra* and *Parashib* in the *Agyna-Chakkra*, are absorbed in the *Kula-Kundalini*.

8. Now I have described the way how to awaken the power of the *Fountain of Knowledge*; this awakened power is most supreme. There is nothing unattainable by this power.

9 to 12. If one practises the awakening of the power of the *Fountain of Knowledge* without a Guru, it becomes generally very tedious and takes time to attain perfection, therefore it is necessary for the Guru to show the quickest

way to attain perfection in it; also then, the devotee can understand properly the different *mantras*, or prayers, to attain salvation and perfection.

13. Therefore the Guru, after initiating his disciples and inaugurating them one thousand times, with one thousand different names of God, to make them fit for the *mantras*, initiates them with the *mantras*, for awakening the *Fountain of Knowledge*.

14. He who attains perfection in the awakening of the power of the *Fountain of Knowledge*, even though he may slaughter one thousand Brahmins daily, or the whole universe, still he remains sinless.

15 to 18. He who is always practising the awakening of the power of the *Fountain of Knowledge*, even if he steals, drinks wine, and cohabits with the wife of his Guru, or kills the Guru himself, yet remains sinless, therefore, he who is willing to attain salvation must practise this daily. By its practice one can attain perfection in the following, *viz.* :—retention of breath, perfect control over the power of speech, can travel anywhere over the universe.

19. This practice of awakening the power of the *Fountain of Knowledge* must be kept very

secret; it must not be taught to anyone even at the risk of one's life.

20. Now I am going to describe the different principal processes to attain perfection in the most difficult Yoga-system. This ought to be kept very secret by the Yogi.

21. In the *Muladhar-Chakrā* exists the *Kula-Kundalini* in a latent state and bars the Heavenly-passage. When by the blessing of the Almighty God, the *Kula-Kundalini* is awakened, then all the six Lotos of the body bloom fully, also the bodily joints are penetrated through.

22. Therefore, to awaken the goddess *Kula-Kundalini*, the Yogi must learn the different practices.

23 & 24. The following ten are the chief practices, viz. :—*Mahamudra*, *Mahabandha*, *Mahabed*, *Khachori*, *Jalandhar*, *Mulabandhar*, *Biporit-khachori*, *Uddyan*, *Bajroli* and *Sakti-chalan*.

Mahadev addresses the following to Bhagavati.

25. "O my darling! now I am going to describe the practice of *Mahamudra*. In the days of yore, the great sages like Kapilla, etc., attained perfect salvation by its practice.

26 & 27. "According to the advice of the Guru, the Yogi must, with great care, press the heel of the left foot against the *Fountain of Knowledge*, which exists between the anus and the generative organ, and then stretch out the right leg, press the tip of the fingers against the palms, steady the eyes and place the chin against the chest.

28. "In this posture, by fixing the mind on the Heavenly-passage, the Yogi must commence the practice of the retention of breath ; this is called *Mahamudra*, it is very secret in the every code of religion.

29. "During the practice of *Mahamudra*, the Yogi must commence with his left side ; similarly, he must practise with the right side also. In fact, as many times as he practises *Pranayama* by stretching out the right leg, the same number of times he must practise *Pranayama* by stretching out his left leg.

30. "The Yogi ought to learn how to practise this properly from his Guru. Though he may be most unfortunate, still he can attain perfect salvation by its practice.

31. "Moreover by its practice all the arteries become fit for their respective works and stainless. It dispels all the bodily diseases and saves the Yogi from sin.

32 & 33. "By its practice, the *Kula-Kundalini* becomes afflicted, and in combination with the air, reaches the aperture at the crown of the head (*Bramha-Randhra*), also the body becomes free from diseases, old age, death, and the bodily fires are kindled. Moreover, the Yogi enjoys everlasting bliss, obtains whatever he desires for and the passions become completely passive.

34. "All the results I have thus enumerated are obtainable by those who earnestly practise *Mahamudra*.

35. "O thou, worshipped by gods, the Yogi must keep this *Mahamudra* very secretly. The Yogis, by attaining perfection in it, easily free themselves from illusions.

36. "The *Mahamudra* which I have just described is like a *Kam-Dhenu* to the Yogi, i.e., by its perfection he can obtain whatever he wishes for, as from the goddess of the cow *Kam-Dhenu*, one obtains whatever one asks for. This practice must be practised very secretly.

37 & 38. "After the practice of this, draw in one of the stretched legs and place it on the thigh, contract the *Muladhar*, make the *Apan-Bayu* (the air which passes through the anus) ascend and combine it with the *Saman-Bayu* (the air in the navel region) in the navel region,

and then make the breath of life descend to the navel region and combine it with the two *Apan* and *Saman* airs and retain it there. This retention of the three above-named airs, in the navel region, is called *Mahabandha*.

39. "This practice of *Mahabandha* which I have just described, leads us to the path of salvation; by its practice all the fluids in the arteries commence to ascend, so they become cleansed.

40. "The Yogi ought to practise the *Mahabandha* an equal number of times with each of the legs placed on the thigh.

41. "By its practice the air flows through *Susamna*, the body becomes stout, and the bones stronger.

42. "By the practice of *Mahabandha*, the Yogi becomes peaceful in mind and obtains whatever he desires for.

43. "O thou sovereign of the Universe! The clever Yogis, by combining the three winds, *Pran*, *Apan* and *Saman*, are to fill the lungs, and then gently and evenly are to press the sides of the stomach with the palms of their hands. This practice is called the *Mahabed* practice.

44. "The clever Yogi after attaining perfection in this *Mahabed* is able to penetrate through the *Susamna*-joint by the wind, and

can even penetrate through the impenetrable *Bramha-joint*.

45. "He who daily practises the *Mahabed* privately attains perfection over the control of breath and can free himself from old age and death.

46. "That Yogi who practises *Mahabed*, the gods *Bramha*, *Bishnu*, *Rudra*, etc., who are present in the *Muladhar*, *Sadhistan* Chakras, etc., tremble through the force of the wind that passes through the body and the great *Kula-Kundalini* even becomes absorbed in the great Soul.

47. "It is useless to practise *Mahamudra* and *Mahabandha* without the practice of *Mahabed*, therefore, the Yogi must with great care practise the three alternately. The alternate practice of three is called *Bandha-troyo-Yoga*. By the practice of this the old regain youth, the body becomes free from disease and also from death.

48. "By the daily practice for six months of *Bandha-troyo-Yoga*, once in the morning, once in the middle of the day, once in the evening, and once in the middle of the night, there is no doubt the Yogi can conquer death.

49. "None other than the Yogi, who has attained perfection in the above-named *Bandha-troyo-Yoga*, can understand its beneficial results.

50. "Those Yogis, who are willing to attain perfection in them, must practise very privately; unless it is practised very privately they cannot attain the desired result.

51 & 52. "The clever Yogi must sit in the *Bajrasan* posture, in a very secluded place (*Bajrasan* is that posture in which the Yogi bends the legs inwards in a semi-circular manner, and places the two great toes under the anus). By fixing the gaze between the eyebrows, doubling up the tongue and placing the tip in the cavity, which is just above the epiglottis, unites it, with the spring of eternal life.

53. "This practice is called *Khachori-mudra*; I am only disclosing it at the request of the devotees.

54. "O thou, soother of my life! this *Khachori-mudra* is the source of the attainment of salvation. By its daily practice the Yogi becomes fit to drink the nectar, and attains freedom from death and old age.

55. "Whether the Yogi is in a pure or impure state, there is no doubt, that by the practice of *Khachori-mudra*, he becomes perfect.

56. "The Yogi, who practises this even for a minute, is freed from the worldly illusion, enjoys heavenly bliss and in the next incarnation is born in a great family.

57. "The Yogi who practises this daily without idleness, if hundreds of *Bramhas* are destroyed, he cannot be destroyed.

58. "That clever Yogi who knows this *Khachori-mudra* thoroughly, according to the advice of his Guru, though he may be a great sinner, yet he attains Heaven.

59. "O thou worshipped by gods! even to those who are dearer than life, this practice cannot be taught, it must be kept very secret.

60. "By contracting the throat, and stopping all the actions of the arteries there, the chin must be placed on the chest. This is called *Jalandhar-baddha* practice; it is even unknown to the gods.

61. "The object of this *Jalandhar-baddha* practice is, that the nectar which is oozing out from the thousand-petaled lotus, which is purified by the fire in the navel region, to stop the purification of the nectar by the fire.

62. "The clever Yogi, with the help of the *Jalandhar-baddha* practice, himself drinks the nectar, which the fire in the navel region was all along absorbing, attains freedom from death, and enjoys all the heavenly bliss.

63. "Those who are willing to attain perfect salvation must practise this.

64 & 65. "After controlling all the passions, and pressing the heel against the anus, make the *Apan* wind ascend with great force, this is called *Mula-bandha*; by the practice of *Mulabandha*, the Yogi can free himself from old age and death. By the power of this *Mula-bandha* practice, the *Apan* and *Pran* winds become identical.

66. "If, by the practice of *Mula-bandha*, the Yogi can awaken the power of the *Fountain of Knowledge*, does he not attain everything in the world ?

67. "The Yogi, by the help of only *Kable-Kumbhak*, cannot travel in space. But with the help of *Mula-bandha* in the *Padmasan*-posture, after conquering the air, can travel in space.

68. "If the Yogi is willing to attain perfect freedom from this illusive world of ours, then he must practise this *Mula-bandha* in a very secluded place.

69. "Placing the head against the ground, and keeping the legs in the air, perpendicular to the head, this posture is known as the *Biporit-Koruni-mudra*. It is very secret in every code of religion.

70. "That Yogi, who practises this *Biporit-Koruni-mudra* daily, for about three hours, frees himself from death, and even on the day of destruction will not feel sad.

71. "That Yogi, who practises this after drinking the nectar, attains the same level with those who have already attained perfect salvation.

72. "The upper and lower parts of the navel region, simultaneously must be drawn in, towards the vertebral column. This practice is known as the *Udyan-Bandha*. It dispels all sorrow.

73. "Or the upper portion of the navel region, must be drawn in, in such a way, that it touches the vertebral column. This too is called the *Udyan-bandha*. By the practice of this, one is freed from death.

74 & 75. "He who practises this four times daily, his navel region becomes purified and he attains perfect control over the air. He who practises this for six months, is freed from death. Specially the fire of the stomach becomes kindled, and it produces a great quantity of fluid.

76. "Therefore by its practice all the bodily diseases are dispelled.

77. "The clever Yogi, according to the advice of his Guru, in a cheerful secluded place, must practise this very privately with great caution.

78. "Now I am going to describe concisely about *Bajroli-mudra*, for my devotees. This is most secret.

79. "That Yogi, who only practises *Bajroli-mudra*, though he may be a man of the world, or, may not have followed any of the rules of the Yoga-system, still he attains salvation.

80. "That Yogi, who practises *Bajroli*, though he may be surrounded by the worldly enjoyments, still he attains salvation. Therefore the Yogi ought to practise this very carefully.

81. "The clever Yogi first of all, with great care, kindles the fire of the penis, after that, introduces it into the female organ of generation and then, according to the rules, draws out the female flux and absorbs it into his own body.

82 to 84. "After that by completely retaining in, his own semen thus mixed with the female flux and continues the oscillation of the penis in the female organ of generation. If during this practice he feels that the combined semen thus retained in, is about to be discharged, he must at once force it up through the *Irrah* artery, which is situated in the left side. During this process of forcing up the combined semen, the Yogi must stop the oscillation of the penis in the female generative organ for a time and utter the word *Hoohooker*, according to the advice of the Guru. By contracting the *Apan-Bayu* the Yogi must forcibly draw into himself again

more female flux and re-continue the oscillation of the penis in the female generative organ.

85. "The Yogi, who is willing to attain salvation quickly, must, after paying homage to his Guru, eat regularly *ghee* and milk only, and practise *Bajroli* in the above-mentioned way.

86. "The male semen represents the moon, the female flux represents the sun, therefore the Yogi with great care must combine the sun and moon in his body.

87. "I myself (*Mahadev*) represent the semen, and the female flux represents power, therefore, after the Yogi, who can succeed in combining me and the power in his own body, can attain perfect health.

88. "The loss of semen is the cause of death, its retention is longevity and health, therefore the Yogi must retain the semen with great care.

89. "There is not the slightest doubt, that men are born from semen, and they die from loss of it. The Yogis being cognizant of this fact, retain the semen carefully.

90. "He who has succeeded in retaining the semen completely, does he not obtain everything that he wishes for ? I have attained great power by the complete retention of semen only.

91. "The semen is the source of pleasure, or sorrow to the mankind in general who are constantly suffering from old age, death, and are completely submerged in this illusive world.

92. "This great practice is the source of bliss to everyone. A man may be surrounded by luxuries, yet he can attain complete control in the retention of semen.

93. "By its complete retention, the Yogi enjoys heavenly bliss and goes to heaven after death.

94. "When the Yogi enjoys every bliss and attains salvation by its retention, therefore he ought to practise it with great care.

95. "*Sahojoli-Mudra* and *Amoroli-Mudra* are the other names of the above-mentioned *Bajroli-Mudra*. It is the duty of the Yogi to retain the semen anyhow.

96. "If, during the cohabitation, suddenly the semen is discharged, then the semen, thus mixed with the female flux, must be absorbed into the Yogi's body by kindling the fire of the penis. This practice is called *Amoroli*.

97. "*Sahojoli* is that, when the semen is about to be discharged during the cohabitation, still it must be retained in the body. It is very private in every code of religion.

98. “*Bajroli, Amoroli & Sahojoli* are in fact all the same. They lead to the same object. Therefore the Yogi must practise them all together and at the same time, or may practise any one of them he likes.

99. “Only out of kindness to my devotees, I have disclosed to you the above-mentioned Yogas. This must be practised very cautiously and privately.

100. “This *Bajroli* is very effective. There is no Yoga which is more effective than this. Therefore the Yogi must practise this very cautiously.

101. “During the time of urination, with the help of the *Apan-Bayu*, the urine must be drawn upward and absorbed in the body.

102. “The Yogi, who practises this daily according to the advice of his Guru, gradually attains the power of retaining the semen.

103. “The Yogi, who practises *Bajroli* continually for six months, according to the advice of his Guru, can retain the semen though he may cohabit with hundreds of women.

104. “The Yogi, who has attained perfect control over the retention of the semen, can obtain whatever he wishes for. By the retention of the semen, I have attained the power which I now possess.

105. "The *Kula-kundalini* is existing in the *Muladhar-padma* by firmly encircling the *Shyambhulinga*. The clever Yogi with the help of the *Apan-Bayu* makes the *Kula-kundalini* ascend. This is termed *Sakti-chalan-mudra*. By its practice the Yogi attains great power.

106. "That Yogi, who practises this daily, attains longevity and freedom from death.

107. "When the *Kula-kundalini*, by the force of the *Sakti-chalan-mudra*, commences to ascend, then the Yogi attains salvation, therefore it ought to be practised by every Yogi.

108. "The Yogi, who practises this according to the advice of his Guru, attains freedom from old age and death, also the eight great powers, *viz.* :—travelling in space, levity, power of visiting any place at will, irresistible will, bringing any one under control, superiority, the power of knowing everything and magnitude.

109. "The Yogi, who practises this for two seconds daily, with great care, then salvation lies within his reach. It must be practised in the *Sidhasan* or *Bajrasan* postures.

110. "All the different practices to awaken the power of the *Fountain of Knowledge*, which I have described, are the very best. Even by the practice of one of them, the Yogi can attain perfect salvation."

CHAPTER V.

1. Bhagavati said, "O Mahadev ! if you have any love for me, then please let me know what are the obstacles a Yogi has to surmount before attaining salvation ? "

2. Mahadev replied, " O thou darling of my heart, according to your request I am going to describe the obstacles the Yogi has to surmount, before attaining salvation. The principal of them is the enjoyment of property and wealth.

3 to 6. "Specially the enjoyment of women, dancing, music, luxurious bedding, beautiful seats, fine clothing, the lust for hoarding money, always eating rich food, meat, travelling in beautiful chariots, possession of kingdom, wealth, such as gold, silver, precious stones, ornaments, a large number of cows, elephants, camels, horses, etc., also having pride, power over others and false learning, are the principal obstacles.

7 to 9. "Now I am going to describe the religious obstacles : early bathing, bathing according to the rites, too much worship,

constantly feeding guests, offerings to fire, voluptuous living, observing vows, fasting according to rules, silence, oppression to the body, useless contemplation, constant muttering of prayer, seeking reputation, excavation of ponds, wells, etc., for pleasure, too much sacrifice, ignorance and useless pilgrimage.

10 & 11. "O thou deer-eyed ! the Yogi ought never try to purify and cleanse the arteries with the help of air only or endeavour to ascertain which, out of the twenty-seven thousand arteries are pure after assuming the *Go-muk-asan* (*i.e.*, after putting the feet on the ground turn them backwards, and then assume the sitting posture by keeping the body erect, and the face upturned, like that of a cow). He ought also never to blind the eyes or deafen the ears with iron nails for the purpose of restraining the senses or move the abdomen for the free flow of air, and drink milk through the penis.

12 & 13. "O thou my wife, now I will enumerate the different foods which are harmful for the practice of Yoga, the foods which produce an excess of nine different fluids ought to be given up, because an excess of fluid in our body makes the tongue swollen, and painful, which is a great hindrance to the practice of Yoga.

14. "Now I am going to describe about the chief causes, by which the Yogi can attain complete abstraction, always living with the sages, giving up bad company, to be always particularly careful to follow the advice of the Guru when the air is being inhaled and exhaled.

15 & 16. "He who is always present in the body, also the source of all beauty, though the source of all beauty, yet devoid of beauty, is the great God. The concentration of mind is the *Samadhi*. In this stage, the mind becomes free from narrowness. Now I have finished enumerating the obstacles during the practice of Yoga.

17. "There are four different systems of Yoga, viz. :—*Mantra-Yoga*, *Hatta-Yoga*, *Loy-Yoga*, and *Raj-Yoga*. When a Yogi practises the last mentioned *Raj-Yoga*, the differences vanish, i.e., By attaining complete *Samadhi*, the differences among knowledge, an object of knowledge, and the attainment of knowledge vanish away. The great soul only then becomes cognizable.

18. As there are four different systems of Yoga, so there are four different sects of Yogis, viz. :—*Mridu-Sadhak*, *Madhya-Sadhak*, *Adhimatra-Sadhak* and *Adhimatra-tama-Sadhak*. Among the above-mentioned four sects of Yogis,

the best are those who are *Adhimatra-Sadhak*. They can easily free themselves from all illusions.

19 & 20. "The following are the signs of *Mridu-Sadhak*: want of sufficient energy, devoid of intelligence and good health, finding fault with his Guru, avaricious, apt to be sinful, voracious eater, fond of women's company, shirking work, dependent on others, cruel and unable to retain semen.

21. "The Guru ought to know that a *Mridu-Yogi* is only fit for *Mantra-Yoga*, therefore, he ought to teach a disciple of that nature only *Mantra-Yoga*.

22. "The following are the signs of *Madhya sadhak*: his intellegence is neither keen nor dull, he is of a forgiving nature, willing to do good deeds and does work without caring for the fruit.

23. "The Guru ought to initiate a disciple of that nature in the *Loy-Yoga*.

24 & 25. "The following are the signs of *Adhimatra-Sadhak*: having a steady deliberation, practising to attain that stage in which the self is absorbed in the great soul, being independent, large-hearted, powerful in mind, by nature forgiving, truthful, and is always paying homage to his Guru.

26. "A man having the above-mentioned qualities, if he practises Yoga, can attain salvation in six years. A Guru ought to initiate a disciple of that nature in the *Hatta-Yoga*.

27 to 31. "The following are the signs of the *Adhimatra-tamasadhak* : having a very powerful mind, being enthusiastic, beautiful in person, well versed in the Sastras, heroic, fond of practising the Yoga ; freed from illusion, full of youthful vigour, calm, moderate in diet, passionless, fearless, pure, kind to the lower animals, fond of meditation, reverential to the Guru, and diseaseless. A man having the above-mentioned qualities can practise any Yoga and attain salvation within three years.

32. "A man possessed of the above-mentioned nature is fit for any kind of Yoga. There is no need of discussing about his ability.

33. "The Yogi ought to see his own reflected shadow ; by seeing the reflected shadow, he can attain good results in known and unknown things. As soon as he perceives his own reflected image, there is no doubt that the body becomes purified.

34. "On a clear day, when the sun is shining brightly, the Yogi must fix his gaze steadfastly on his own shadow, till his eye waters

and then immediately look at the sky where he will see the reflection of his own shadow.

35. "The Yogi, who thus sees the reflection of his own shadow on the sky daily, attains longevity and frees himself from death.

36. "When by constant practice the Yogi can perceive his own reflected shadow, with every part of his form distinctly, then he obtains good result from everything and attains a perfect control over the breath.

37. "That Yogi, who practises this daily, gradually becomes freed from sorrow, and the great soul comes within his reach.

38. "Before starting for any place, attending a marriage ceremony, performing any religious rites, also during a calamity, the Yogi ought to see his reflected shadow.

39. "By constant practice, the Yogi perceives his own reflected shadow within himself ; when he attains this stage, the passions become completely passive and he attains salvation.

INTROSPECTION AND SEEKING AFTER THE MYSTIC SOUND, THE UTTERANCE OF WHICH LEADS TO SALVATION.

40 & 41. "The Yogi, who, by firmly closing his ears with the two thumbs, the eyes with the forefingers, the nostrils with the

middle fingers, and the mouth with the two ring and little fingers, practises the retention of breath, can perceive the great Soul.

42. "That great Yogi, who even for a moment has seen the beauty of the omniscient and all-pervading Soul, frees himself from sin and attains salvation.

43. "The Yogi, who practises this Yoga, frees himself from sin, forgets his material existence, and the bodily pride vanishes.

44. "The Yogi who practises this Yoga secretly, though he may be a man of the world, still he can perceive the great Soul and attain salvation.

45. "I am very partial to this system of Yoga, as it saves those who are seeking salvation. When the Yogi commences to practise this Yoga privately, he attains perfect salvation.

46. "When that mystic sound becomes audible to the Yogi, then he hears the following sounds: the humming of a bee, the sweet musical sound from the *Bena* and the sweet sound of the flute. When the Yogi reaches the last stage, he hears the sound of the bell, which is the dispeller of illusion, like the deep rolling of thunder. Finally, he hears the great mystic sound "*Om*," which is suffusing this world.

47. "O thou my heart's darling! When the Yogi, with great earnestness and by concentrating his mind to that mystic sound, rests, then he attains that stage in which the mental faculties are restrained and the soul is completely absorbed in the great Soul.

48. "During that stage, the Yogi's mind completely rests in that great mystic sound. He forgets the material world and attains perfect salvation.

49. "By the practice of this, the Yogi frees himself completely from the three primeval qualities of nature; also during that stage, the Yogi gets rid of the bodily passions and everything is absorbed into Self.

50. "There is no posture better than *Sidhasan*, no power more powerful than the *Kumbhak*, no practice better than *Khachori-mudra*, to awaken the power of the *Fountain of Knowledge* and nothing more suitable for the absorption of the soul to the great Soul, than knowing the great mystic sound '*Om*.'"

The rules for being initiated into the Yoga system :

51. "O thou my wife! Now I am going to describe to you the conclusion to which the great sages, after a good deal of controversy, have arrived at. Though the Yogi may be

sinful, still by listening to this great conclusion, he may be freed from sin.

52. "The clever Yogi, after bowing and paying his respects to his Guru, as well as to God, first of all must practise the posture and then after pleasing the Guru must be initiated into the Yoga system.

53. "The disciple must please his Guru, by giving him cows, gold, etc., and then be initiated into the Yoga system.

54. "The disciple, after performing the auspicious ceremonies and being purified both mentally and physically, must go to my shrine (*i.e.*, the Shib-mandir) and then be initiated into the Yoga system by the Guru.

55. "The disciple, after controlling his passions and by giving up every worldly desire, being purified both in body and mind, must commence to practise the Yoga system.

56. "The beginner, after selecting a very secluded place, must sit in the *Padmasan* posture, and then after closing both his nostrils with his fingers, commence the practice of the retention of breath.

57. "After he attains perfection in *Pranayama*, when he can perceive the existence of the great Soul within himself. Therefore, the

beginner ought to try his best to attain perfection in *Pranayama*.

58. "The Yogi, who always practises *Pranayama*, can attain salvation quickly. There is no doubt that by this practice, the Yogi attains perfect control over the breath.

59. "That Yogi, who after closing his nostrils practises this *Pranayama* even once, frees himself from all sin. There is no doubt that at that time the air flows through the *Susamma*-artery.

60. "The Yogi, who practises this *Pranayama*, is even respected by the gods and attains the eight great powers, such as levity, etc.

61. "The Yogi, who practises this, attains perfect control over the air and becomes self-conscious and enjoys great pleasure.

62. "This system of Yoga is very private and ought not to be taught to anyone and everyone, but only to those who are seeking after introspection.

63. "The Yogi, who after assuming the *Padmasan* posture, keeps his tongue rolled back on his palate and concentrates his mind to the cavity in the throat, frees himself from thirst and hunger.

64. "Just below this cavity in the throat, there exists the beautiful *Kurma*-artery ; when

the Yogi concentrates his mind to that, then his mind becomes perfectly calm.

65. "When the Yogi thinks of the great Soul, after rolling back his eyes and concentrating his mind to the forehead, then he can perceive the lustre from the great Soul.

66. "As soon as the Yogi perceives this, he is freed from sin, though he was originally a sinner.

67. "That clever Yogi, who always meditates in the above-mentioned way, evinces the great Soul within himself, and can even hold communication with him.

68. "That Yogi, who always concentrates his mind to space, can convert himself into space and gradually his worldly feelings are annihilated and absorbed into his soul.

69. "That Yogi, who is willing to attain salvation, must concentrate his mind to space (*i.e.*, banish all thoughts from the mind). By the constant practice of this, the Yogi becomes equal to myself (*i.e.*, Mahadev).

70. "Specially by its practice, the Yogi becomes the favourite of all the gods.

71. "If the Yogi, by overcoming all the elements and freeing himself from all desires, assumes the *Padmasan* posture in a lonely place

and fixes his gaze on the tip of his nose, then he can travel in space.

72. "The Yogi, by fixing his gaze on the tip of his nose, sees a pure white light as white as the snowy ranges. By constant practice he can always see this pure white light.

73. "If the Yogi, for overcoming tiredness, assumes the *Shab Ashan* posture (*i.e.*, lying flat on the back), and concentrates his mind to the back of his head, then he can free himself from death.

74. "After lying in the above-mentioned posture, if the Yogi fixes his gaze between his eyebrows, this is known as another Yoga posture.

75. "From food of every kind which are fit to be chewed, sucked, licked, and drunk, three different kinds of fluids are produced.

76. "The most nourishing of the three nourishes the generative organ, the second best nourishes the system, and the third, which contains no nourishment, passes out with the urine and stool.

77. "In fact, the first mentioned nutrient nourishes all the arteries and the winds of our body.

78. "When the wind passes through all the arteries of our body, then the above-mentioned three fluids cannot be produced in

excess ; the fluids then are produced proportionate to our requirements.

79. "Among the twenty-seven thousand arteries, which are existent in the human body, fourteen only are chief and among the fourteen arteries, three are of vital importance, *viz.* :—*Pingala, Era* and *Susamna*; of these three *Susamna* is the most important.

80. "Two finger-breadths below the anus and one finger-breadth below the penis, there exists a joint of vital importance, it is like a root to the body. It is four finger-breadths square.

81. "Towards the back of it, the great *Fountain of Knowledge* exists, in fact, the *Fountain of Knowledge* is situated in connection with that root joint. In this root joint the source of *Kula-kundalini* exists.

82. "One portion of the *Kula-kundalini* wrapping itself, into eight folds, entwines the *Susamna* artery and the other part remains obstructing the *heavenly passage*.

83. "This *Kula-kundalini*, by assuming the form of a sleeping snake, luminating itself by its own light, is lying in a lethargic state. In appearance it resembles a snake and is itself like the goddess *Swaresvati*, because from it we derive the power of speech, also is the source of all religious mutterings.

84. "It resembles the sun in power, also is the source of the three strands of nature, and is coincident to *Vishnu*.

85. "In this root joint the embryo of semen is existing. This embryo is red in colour and is the object of contemplation for the Yogis. It resembles in colour, the lotus, which represents the *Fountain of Knowledge*, having fourteen petals of fourteen different shades of red.

86. "The brightness of *Kula-Kundalini*, embraced by *Susumna* artery and that of the embryo of the semen, which is close by, together with the lustre of the lotus forming the *Fountain of Knowledge*, which alone exceeds the autumnal moon in all its cloudless splendour, in grandeur, the brilliance of the three combined together, exceeds the lustre of hundreds of suns and moons put together in magnificence.

87. "The goddess *Tripura Bhairaby* is the name applied to the above-mentioned united splendour. The *Bij Montra* is also another name of the united lustre.

88. "This united splendour is very minute, its spire is red in colour. God *Shyombhulingo* is the source of it. The power of action, together with the power of knowledge, after

uniting themselves with this magnificence, travel in a triangular course, which is situated in the *Fountain of Knowledge*.

89. "This place is called the *Muladhar Padama*. In the seed vessel of the *Muladhar Padama*, there exists a triangular *Fountain of Knowledge*. This lotus has four petals and again on the four petals each of the following letters is existing ए, श, स, य।

90. "This *Muladhar Padama* is generally known as *Kula*. In colour it is like pure gold, and, the God *Shyombhulingo* is existing there, also the holy discriminating mark *Dirando* with the power *Dakini* are present.

91. "In this lotus the triangular *Fountain of Knowledge* is existing ; again in this triangle, *Kula-Kundalini* is present, and, a little above it, the powerful embryo of desire exists.

92. "That clever Yogi, who contemplates about the above-mentioned powers, which are situated in the *Muladhar*, attains perfection in the motion resembling the leaping of a toad, and can travel in space.

93. "Specially at that time, a lustre comes out from the body of the Yogi. He frees himself from valetudinarianism and the bodily passions vanish away.

94. "The Yogi attains the power of clairvoyance, clairaudience, clairobscure, and, even those codes of religion, he never heard of, there is no doubt, can easily expound its meaning.

95 & 96. "That clever Yogi, who always thinks about his *Muladhar*, then the Goddess *Swaresvati* remains always present in his mouth, that is, becomes a very learned man, and, easily attains perfection in incantation. It is also said by the religious preceptors, that to attain freedom from death and all the worldly troubles, the Yogi must contemplate about the *Muladhar* only.

97. "There is no doubt that the Yogi attains perfect salvation by thinking of the *Muladhar* only.

98. "When the Yogi thinks about the *Muladhar*, he frees himself from all sin.

99 & 100. "That Yogi, who always thinks about the *Muladhar*, can obtain whatever he desires for, can also feel the presence of the great Soul both internally and externally.

101. "That Yogi, who without thinking about the above-mentioned facts, offers his prayers to the idols, then he can never attain the desired salvation.

102. "That Yogi, who being energetic, contemplates about the God *Shyombhulingo*,

who is present within himself, there is no doubt that he attains salvation.

103. "By constantly practising it for six months, the air flows through the *Susamna* artery.

104. "By its practice the Yogi can conquer his own passions, attains the power of retaining the breath, and frees himself from sin.

105. "There is another lotus at the root of the penis, it has got six petals, ब, भ, म, य, र, ल, letters represent each petal.

106. "Because this lotus is in the *Sadhistan Chakkra*, therefore it is called the *Sadhistan lotus*. It is red in colour. The God *Baal* and the power *Rakhini* exist there.

107. "That Yogi, who always meditates about the *Sadhistan lotus*, even the celestial nymphs seek after him.

108. "That Yogi can expound even those codes of religion which he never heard of before. There is no doubt he can free himself from valetudinarianism.

109. "That Yogi can free himself from death. No power can destroy him. He attains the eight great powers, such as, travelling in space, levity, magnitude, etc.

110. "During that time, the air flows, the fluids increase uninterruptedly through his

body. The nectar which is oozing out from the *Akash Poth*, that is, the *Pingala* artery, instead of destroying his body, nourishes it.

111. "The third lotus is in the mystical circle *Manipur*. It has ten petals, in colour it is like pure gold and from ऽ to औ, each letter represents a petal.

112. "In this *Manipur lotus*, the God *Rudra*, who is the source of all happiness, with the power *Lakini* are existing.

113. "That Yogi, who contemplates about the *Manipur lotus*, can travel underneath the earth and enjoys all happiness.

114. "Specially all his desires are fulfilled, frees himself from all sufferings, and can even transmit his own soul into another body.

115. "By contemplating the *Sadhistan lotus*, the Yogi can transmute anything into gold. He acquires the power of knowing all the medicines existent on the earth and also of the gems buried underneath the earth.

116. "The fourth lotus, which is existing in the *Anahatta-chakkra*, is called the *Anahatta lotus*. It is of a deep red colour. The twelve petals which form it are represented by each letter from औ to ठ. In this lotus, the embryo of air, as well as the seats of sentiments and pleasure exist.

117. "In this lotus, the great powerful God *Ban-lingo* is present. Even by thinking of it for a moment, the Yogi attains all good results.

118 & 119. "In this *Anahatta lotus*, the God *Pinaki* and the power *Kakini* exist. That Yogi who always contemplates about this lotus, even the celestial nymphs perceiving him for a moment, become enamoured of him.

120. "Specially the Yogi attains super-human knowledge, becomes clairvoyant and can easily travel in space.

121. "The Yogi in this stage can perceive *Sidhas* and *Yogini* (demi-gods and goddesses), also can travel about in space.

122. "That Yogi, who always contemplates about the Almighty God *Ban-lingo*, can easily travel over land and in air.

123. "It is almost impossible to enumerate the beneficial results the Yogi attains, by the contemplation of the *Anahatta lotus*, even the gods keep it secretly.

124. "The fifth lotus is situated in the *Bisudhya-chakkra*. It has the power of producing sixteen sounds, viz. :—অ, আ, ই, ঈ, উ, ঊ, শ, ঝ, এ, ঐ, ও, ঔ, অঃ, আঃ। It is smoky in colour.

125. "In this lotus, the God *Chagolondo*, with the power *Shakini* exist.

126. "That Yogi, who contemplates about this lotus, is the best among Yogis. He need not practise any other Yoga, because it is the source of all knowledge and the origin of the *Vedas*.

127. "At this stage, if anger is roused in the Yogi, then the whole universe vibrates.

128. "During this stage, the Yogi becomes perfectly calm, and rests himself in the great Soul.

129. "If, by chance, the Yogi becomes mentally agitated, still he does not lose the powers formerly acquired.

130. "During this time, the Yogi becomes perfectly passive. At this stage of contemplation, thousands of years may pass, yet he evinces himself at the commencement of Yoga.

131. "Another lotus, formed of two petals exists in the *Agyna-chakkra*. The two petals are represented by the two letters ऽ and ः. It is white in colour. In this lotus the God *Mahakal* and the power *Hakini* exist.

132. "In this place the great mystic syllable 'Om,' which in grandeur exceeds the splendour of the autumnal moon, exists. The Yogi who knows this, frees himself from afflictions.

133. "This mystic syllable 'Om' is very powerful, it is very private in every code of religion. That Yogi, who thinks of this, attains salvation easily.

134. "In the *Susamna* artery there are three impenetrable joints, the Yogi who makes the *Kula-Kundalini* ascend to the *Shahasrar*, before reaching it, he must make it pass through three joints. The practice of this is very difficult. Among these three joints, the first one, he must penetrate through, is the *Bramha-joint*. It is situated in the *Manipur-chakkra*; till the Yogi succeeds in penetrating through this *Bramha-joint*, he must contemplate about the God *Syombhulingo*, who is in the *Manipur-chakkra*. The second joint known as the *Vishnu-joint* is in the *Anahatta-chakkra*. After penetrating through the *Bramha-joint*, as long as the Yogi does not succeed in penetrating through this joint, he must think of the God *Ban-lingo*, who is in the *Anahatta-chakkra*. After succeeding penetrating through the above-mentioned two joints, the Yogi arrives at the most impenetrable *Rudra-joint*, which is within the lotus of the *Agyna-chakkra*, where the God *Etor-lingo* exists. As long as the Yogi does not succeed in penetrating through this *Rudra-joint*, he must contemplate about the God *Etor-*

lingo only. After successfully penetrating through the above-mentioned three joints, and, bringing up the *Kula-Kundalini* to the *Shahasrar*, the Yogi must think of *Skahasrar* only. This place is known by various names, such as Heaven, Kailash, etc. The Yogi, after succeeding in the above-mentioned way, becomes like a god himself.

135. "The artery *Irrah* represents the Baruna River, and, the *Pingala* artery, the Ashi River. The space between the two arteries is known as the holy place, Benares; in this holy Benares, the God Siva exists.

136. "Many sages at different periods have described the above-mentioned holy place.

137. "The *Susamna* artery, supporting itself on the vertebral column, ascends. Its extremity is called the *Brahma-Randhra* (that is, the aperture at the crown of the head through which the soul takes its flight on death). Again the artery *Irrah* being turned by the *Susamna* artery, goes towards the left side and then passing by the south of the lotus in the *Agyna-chakra* enters the left nostril. As it flows in the northerly direction, this artery is called the Ganges. In some places it is termed as both Baruna and Ganges combined, the *Su-*

samna as Swaraswaty ; lastly, *Pingala* as Ashi and Jamuna united.

138. "The moon exists in the triangular *Fountain of Knowledge* which is situated in the lotus with twelve petals just below the lotus with a thousand petals in the *Bramha-Randhra*.

139. "From this the moon is always throwing its nectar into the *Irrah* artery.

140. "Because the *Irrah* is constantly carrying the nectar in a northerly direction and enters the left nostril, therefore, the Yogis call it Ganges.

141. "This *Irrah* artery which is flowing in the northerly direction, flows after surrounding the southern portion of the lotus in the *Agyna-chakkra* and enters into the left nostril, so it is called Baruna River.

142. "Therefore, we must consider this space as Benares. *Irrah* and *Pingala* as Baruna and Ashi Rivers respectively.

143. "Because the *Pingala*, in the above-mentioned way, after flowing through the left side, enters into the right nostril, so we have described it as Ashi River.

144. "In the *Muladhar-chakkra*, the *Fountain of Knowledge* is situated within the lotus with fourteen petals. The sun is lying within this *Fountain of Knowledge*.

145. "The nectar which is oozing out from this sun, flows through the *Pingala* artery. It is very injurious to the body.

146 & 147. "This *Pingala* artery by constantly carrying the poison enters the right nostril. We have previously described it as the *Ashi* River.

148. "I have also enumerated about the *Agyna lotus* and the God *Mahakal* who exists in it.

149. "The Yogis say, that just a little above this, there are three consecrated places. The first consecrated place is called the consecrated place of the semen ; the second one, the holy place of the great mystic sound '*Om*' ; and the third, the sanctified place of the seat of power. All these hallowed places are situated in the forehead.

150. "The Yogi, who always thinks about this hidden *Agyna lotus*, can know all the former deeds of his past incarnations. There is no doubt that he can free himself from sin.

151. "When the Yogi reaches this stage, no other thought, except that of the great Soul, can cross his mind.

152. "During this stage, the Yogi attains such power that even the gods become obedient to him.

153. "After doubling back the tongue, and placing it in the cavity behind the uvula, he must commence the meditation. He can then free himself from the fear of death.

154. "Even, if he contemplates for so short a time as a second only, he can free himself from all sins, previously committed.

155. "By contemplating about the *Agyna lotus* only, the Yogi obtains more beneficial results than thinking of the *Muladhar*, *Sadhistan*, *Manipur*, *Anahatta*, and *Bishudha lotus* all put together.

156. "That clever Yogi, who always thinks about this *Agyna lotus*, frees himself from illusions, and enjoys celestial bliss.

157. "That Yogi, who, by contemplating on the *Agyna lotus* makes his soul take its flight from his body, saves himself from further incarnation.

158. "That clever Yogi, who thinks about the *Agyna lotus* incessantly, though he may have been a great sinner, still he is redeemed.

159. "During this stage, the Yogi by his own power, frees himself from this illusive world.

160. "It is almost impossible to describe the power the Yogi attains by thinking of this lotus. The gods know a little of this power from me only."

Description of Shahasrar.

161. "In the palate, just a little under the *Agyna-chakrā* there exists a beautiful lotus, with one thousand petals; from this place the *Susamna* artery has risen.

162. "From this place the *Susamna* artery commences to descend, and finally ends in the *Fountain of Knowledge*, which is in the *Muladhar lotus*. All the arteries branch off from this. It is the source of all feelings and leads us to salvation.

163. "A *Fountain of Knowledge* is also existing in this thousand-petalled lotus.

164. "The *Susamna* artery has risen from the middle of this *Fountain of Knowledge*, and the minute passage which exists from this place right down to the *Muladhar lotus* is called the heavenly passage.

165. "O thou my wife, in this minute passage of the *Susamna* artery, there exists a power which is termed, the *Shamantat-chittra*; sometimes too, this power is called *Susamna-Kundalini*.

166. "The Yogi, who thinks about this heavenly passage, saves himself from sin and further incarnation.

167. "By introducing the toes into the mouth, the Yogi must remain perfectly still;

by this process, the air in the body becomes perfectly motionless.

168. "As the air is constantly flowing through the body, so the human body is always suffering, therefore, the Yogis stop this incessant flow of the air.

169. "The *Kula-Kundalini*, which is lying by obstructing the heavenly passage, leaves it as soon as the Yogi stops breathing.

170. "This air which is thus retained, fills all the arteries.

171. "During this time the breath of life only flows through the *Susamna* artery.

172. "The arteries *Irrah* are existing in the left, *Pingala* in the right corner, and *Susamna* in the middle of the *Muladhar lotus*.

173. "That clever Yogi, who can comprehend about the existence of the heavenly passage in the *Susamna* artery can free himself from sin.

174. "At the source of this heavenly passage, the arteries *Irrah*, *Pingala*, and *Susamna* meet. This union represents the confluence of the Rivers Ganges, Jamuna and Swareswati. That Yogi, who can bathe himself in this holy confluence, can save himself from sin.

175. "The River Ganges flows in the left, Jamuna in the right, and Swareswati between

these two rivers. This place is called the holy *Tribeni*.

176. "It has been described already, that the arteries *Irrah* represents the Ganges ; *Pingala*, the Jamuna ; and *Susamna*, the Swareswati. It is most difficult to know this place of confluence.

177. "That Yogi, who mentally bathes in this place of confluence, saves himself from all sins and attains salvation.

178. "That Yogi, who can offer the water from this place to his departed forefathers, saves them from sin.

179. "That Yogi, who constantly contemplates about this place of confluence, enjoys heavenly bliss.

180. "That Yogi, who can mentally bathe even once a day, enjoys heavenly bliss.

181. "Before bathing in this confluence, though the Yogi be in an impure state, becomes purified the instant he bathes in it.

182. "If the Yogi, while dying, thinks that he is dying on the bank of this confluence, he immediately goes to Heaven.

183. "There is no place more sacred than this, therefore, the Yogi must keep this place very secret, must not speak about it to anybody and everybody.

184. "That Yogi who can concentrate his mind, even for a second, to the heavenly passage, saves himself from all sin.

185. "That Yogi, who has succeeded in completely concentrating the mind to the heavenly passage, attains the eight great powers, such as travelling in space, etc.

186. "The Yogi, when he knows the heavenly passage perfectly, becomes very dear to me, and can lead many a sinner to the path of salvation.

187. "All that I have described must be kept very secret because they are even unknown to the gods.

188. "The Moon with its sixteen digits exists, just a little below the *Fountain of Knowledge*, which is situated in the thousand-petalled lotus. The clever Yogis always think about it.

189. "As soon as the Yogi thinks about it, he attains complete salvation.

190. "In the aperture which is situated in the forehead, there exists the ocean of milk; in that ocean of milk, the lotus of the *Shahasrar* is situated.

191. "In this aperture the God *Hansa* exists.

192. "By constant practice, within three days, the Yogi can feel the presence of this god.

As soon as he feels his presence, he saves himself from sin.

193. "By constantly meditating it, the Yogi's mind becomes purified and the five different kinds of sins are destroyed.

194 to 197. "By constantly meditating it, the planets become favourable towards him. The Yogi can win battles, attains perfection in *Khachori* and *Bhuchari-Sidhis*. O Parvati ! I am telling you the truth, that by the practice of this Yoga, the Yogi becomes as powerful as myself and attains perfect salvation.

198 & 199. "The *Shahasrar lotus* is described as *Kailash-dham* (or Heaven). I am always present there. This lotus is called *Nakul*. It is neither destructible nor augmentable.

200. "That Yogi, who knows about this *Nakul*, saves himself from further incarnation, and attains the power of creation and destruction.

201. "When the Yogi can completely meditate about the *Kailash-dham*, which is situated in the thousand petaled lotus, then he can free himself from sin and attains longevity.

202. "When the Yogi can concentrate his mind to the God *Kula*, then he can be certain of having attained complete control over his mind.

203. "By constant meditation, when the Yogi attains perfect control over his mind, then he is supposed to attain superhuman powers.

204 & 205. "When the Yogi can drink the nectar, which is oozing out from this thousand petaled lotus, then he attains complete power over death, that is, he dies at his own will. At that time the *Kula-Kundalini* becomes completely absorbed into the thousand petaled lotus. So does the universe into the soul.

206. "Every Yogi ought to try his best to know about this thousand petaled lotus.

207. "When the Yogi's mind is completely absorbed into this thousand petaled lotus, he can then only perceive the great soul.

208 & 209. "When the Yogi succeeds in concentrating his mind to this infinite, thousand petaled lotus, which again exceeds in magnificence the united splendour of thousands of autumnal moons, attains all perfection.

210. "That Yogi, who being energetic can constantly meditate about this place, attains perfection within a year.

211 & 212. "The Yogi, who even can concentrate his mind to the above-named place for so short a time as a moment, is said to be the best of Yogis, and can free himself from all sin.

213. "The Yogi can free himself from death if he with great earnestness practises to concentrate his mind to the passage which is existing in the *Sadhistan Chaktra*.

214. "O thou goddess of this universe ! It is almost impossible for me to describe the beneficial results the Yogi attains by thinking of this space. That Yogi can only understand about it, who has succeeded in this Yoga.

215. "By succeeding in this Yoga, the Yogi attains the eight great powers, such as travelling in space, etc.

216. "O thou my wife ! I have now finished describing to you about this Yoga ; this must be kept very secretly. I shall now describe about the *Rajadhiraj* Yoga.

217. "After paying homage to the Guru then sitting in the *Sastika-ashan* posture, that is, crossing the legs and placing the sole of the feet beneath the thighs, and sitting erect, the Yogi must commence the practice of this Yoga.

218. "The clever Yogi, according to the doctrines of the Vedantic philosophy, must think that the animal kingdom is without any support whatsoever ; and after that, commence to meditate about the salvation of his own soul, which is also helpless ; this is the best system of Yoga.

219. "By meditating in the above-mentioned way, there is no doubt that the Yogi attains perfect salvation ; he also becomes unemotional, and can perceive the existence of the great Soul.

220 & 221. "That Yogi, who attains perfection in this Yoga, forgets self completely ; he feels for others as he would feel for himself.

222. "In this stage, the Yogi completely forgets the distinction between relatives and outsiders, and between heaven and hell. He only perceives the great Soul (*i.e.*, The Nirvanic stage).

223 & 224. "When the Yogi arrives at this stage, he perceives that his own soul is a part and parcel of the great soul, by forgetting the difference between the words '*you*' and '*me*' thinks that everything in this universe is produced from that great Soul. No difference of any kind is perceptible by him.

225. "The ignorant people, without caring for the real pleasure, vainly seek for pleasure in this illusive world.

226. "That ignorant man, who finds no oneness between the great Soul and everything in the Universe, is a person to be pitied.

227. "The Yogi must try to perceive that there is no difference between anything in this world and the great Soul.

228. "The Yogi must give up all desire for worldly goods.

229 & 230. "By practising it daily, the Yogi gradually perceives that this universe is nothing but a part and parcel of the great Soul. During this stage, the help of a Guru is no longer required, and he attains that knowledge which teaches him the complete absence of duality.

231. "By attaining this knowledge the power of speech gets absorbed into the mind.

232. "Without the help of the *Hatta Yoga* the *Raj Yoga* cannot be practised, neither can the *Hatta Yoga* be practised without the help of the *Raj Yoga*. Therefore the Yogi must practise them according to the advice of his Guru.

233. "He who does not think about his salvation during his own lifetime, is an object to be pitied.

234. "The clever Yogi, from the commencement of the Yoga, till its perfection, must be very sparing in his diet, otherwise he cannot attain perfection.

235. "The Yogi must not either talk or eat too much, otherwise, O thou my wife, I am telling you the truth, he cannot attain salvation.

236, 237 & 238. "It is preferable for the Yogi to practise the Yoga in a lonely place, because many obstacles come in the way. If the

Yogi lives with his family, it is better to see people only when it is urgently necessary. There is no harm in performing the daily duties of life.

239. "Even a householder can attain perfection in the Yoga—if he practises it with earnestness.

240 & 241. "The householder, who after being passionless and also indifferent to the results of his works, practises Yoga, can save himself from sin.

242. "However, I am now going to describe the *Mantra Yoga*. It gives pleasure in this world as well as in the next.

243. "By attaining perfection in this *Mantra Yoga*, the Yogi enjoys all heavenly bliss.

244 to 246. "In the fourteen petaled lotus of the *Muladhar*, the embryo of speech exists. In the region of the heart, the nucleus of passion is situated, it is dark red in colour. In the *Agyana lotus* the embryo of power is existing, which exceeds in magnificence the splendour of thousands of moons put together; the above-mentioned three embryos are the causes of attaining salvation. The Yogi ought to constantly think about them.

247. "The Yogi must know everything thoroughly from his Guru before he commences to practise them.

248. "The Yogi, after concentrating his mind, and according to the Vedic rituals, after finishing his offerings, must mutter the *Mantra* three hundred thousand times.

249. "The Yogi, after finishing the mutterings of his prayer, must dig a small pit in the shape of the vagina and then offer the flower *Kavari* besmeared with *ghee*, milk and molasses.

250. "If the Yogi performs his prayers in the above-mentioned way, then the goddess *Tripura Bhairabi* becomes pleased with him and fulfils all his desires.

251. "After pleasing the Guru, if the Yogi practises the *Mantra Yoga*, though he may be a man devoid of all luck, still he attains salvation.

252. "That Yogi who, after bringing the passions under complete control, mutters his prayers for one hundred thousand times only, in that stage, if women perceive him, their passions become kindled to such an extent, that they completely become shameless and offer themselves to the Yogi.

253. "That Yogi, who mutters his prayers for two hundred thousand times daily, the women go to him daily, they would go to a holy place, their body and soul to him.



254 & 255. "That Yogi, who mutters his prayers for three hundred thousand times daily, the demi-gods become obedient to him and he can become a powerful king.

256. "There is no doubt that Yogi who mutters his prayers for twelve hundred thousand times, then the demons, the snakes, etc., become obedient to him.

257 & 258. "By muttering the prayers for fifteen hundred thousand times daily, the celestial nymphs, etc., seek after the Yogi ; and he attains superhuman powers.

259. "When the Yogi succeeds in muttering his prayers for eighteen hundred thousand times daily; he can then travel in space as well as underneath the earth.

260 to 262. "By muttering his prayers for twenty-eight hundred thousand times daily, the Yogi becomes the Lord of the celestial nymphs and attains superhuman powers. He becomes like *Visnu*, if he can succeed in muttering his prayers for thirty hundred thousand times. He also attains the power of *Rudra* when the Yogi can mutter his prayers for sixty hundred thousand times daily. The Yogi attains complete power over everything in this universe when he can mutter the *Mantra* for eighty hundred thousand times, of course, a Yogi who

can mutter his *Mantras* for one million times daily is very rare, and is like a god.

263. "O Parvati ! The great omniscient, eternal, immeasurable God is the source of everything, and the only object of meditation to the Yogis.

264. "O Parvati ! The great Yoga-system which I have just been describing is known as Siva-knowledge ; it must be kept very secretly.

265. "Those Yogis, who are willing to attain salvation, must keep this knowledge very secretly ; if made public, it becomes useless.

266. "That clever man, who reads the Siva-Sumhita daily, from beginning to end, gradually learns the Yoga, and attains salvation.

267. "It must be read to those who are desirous of attaining salvation. Did ever anyone attain salvation without earnestness ?

268 & 269. "Therefore, the Yogis must practise the Yoga, according to the way which I have described. That householder, who, after freeing himself from all passions and without caring for the fruits of his work, practises Yoga, attains salvation.

270. "Those householders, who mutter the prayers with great earnestness, can attain salvation.

271. "Though a householder living among his family members, still by earnest practice of Yoga and faith can attain salvation."

THE END

58 pp
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